

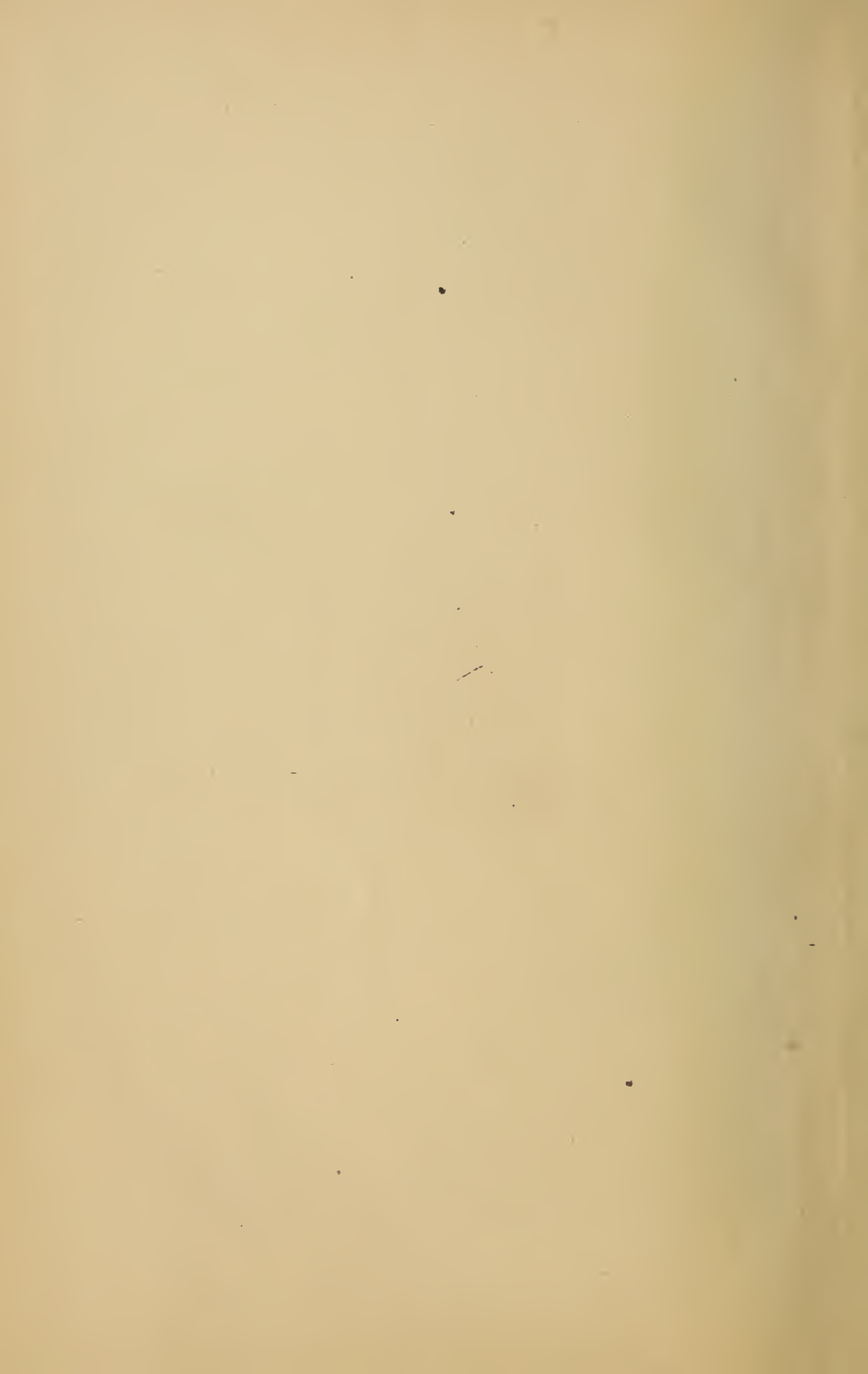
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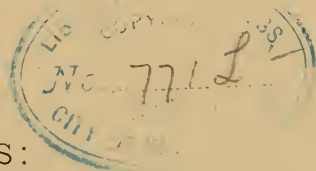


A
HAND-BOOK
OF
Christian Evidence.

BY
LAURENCE W. SCOTT.

IN TWO PARTS.

ST. LOUIS:
JOHN BURNS, PUBLISHER.
1880.

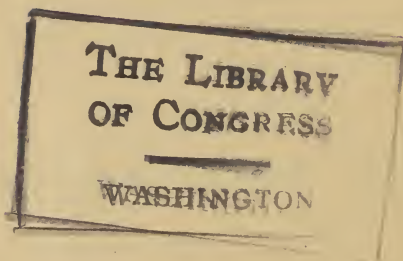


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LAURENCE W. SCOTT,

IN JANUARY, 1880.



DEDICATION.

Prompted by gratitude, I take the liberty, without asking his permission, to dedicate this work to that eminent Christian gentleman and distinguished physician,

DR. S. VAN METER,

Founder of the Medical Infirmary, at Charleston, Ill.

In consideration of the fact that he restored my health when an invalid, enabling me to continue in the glorious work of proclaiming the Gospel; and in view of the further consideration, that he has rendered similar service to many ministers of various denominations.

THE AUTHOR.

PREFACE.

If any skeptic honestly disbelieves the Bible and the religion therein revealed, it must be for the want of evidence—no one has a right to disbelieve from any other consideration—therefore I propound to all such three questions :

1. *What evidence would it require to convince you ?*
2. *What evidence has been adduced ?*
3. *In case the religion of Jesus were true, what evidence could be adduced in its favor that has not been adduced ?*

Before any book should be received as a satisfactory refutation of "Christianity," it should,

First, define clearly the proof necessary to establish the claims of such an institution.

Second, set forth fully, clearly and concisely all the proof that has ever been adduced in its favor.

Third, show conclusively that the proof adduced is either insufficient or irrelevant.

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INTRODUCTION.

THE increase of Infidelity, and the fact that it is becoming popularized, would afford sufficient apology, if any were needed, for offering to the public, at this time, a work on the evidences of our holy religion. That skepticism in its various forms and phases, has been on the increase for the past decade, is undeniable. Even during a longer period, its prevalence has been attracting the attention of "watchmen upon the walls of Zion," both in the Old World and in the New.

As early as 1863, an English writer, Mr. Froude, said: "At this moment a general doubt is coming up, like a thunder storm against the wind, and blackening the sky."

In 1865, Prof. Hurst wrote: "There was a time when rationalism was a theme of interest to the Protestant church of Germany alone. But that day is now past. * * * It has assumed an importance which should not be overlooked by * * * American thinkers."

As early as 1865, Prof. Fisher told us: "The comparative strength of the Infidel party in our times, is underrated by not a few, even of Christian teachers. * * * They are not awake to the

subtler form which skepticism has assumed. They fail to see that * * * it is diffused like an atmosphere. They are not aware how widely the seeds of unbelief are scattered through books and journals, which find a hospitable reception even in Christian families."

About the same time, MacPherson, of Scotland, wrote: "This contest respecting the foundation of religious belief, is not confined, as it used generally to be, within certain circles of speculative men. The press, now so powerful in its influence, has involved rich and poor, learned and unlearned, in this great conflict."

"Thus from day to day," as De Pressense, says, "a form of skepticism is being developed, which * * * is in the very air we breathe; it finds its way into the lightest publication; the novel and the journal vie with each other in its diffusion; short review articles, skilled in giving grace and piquancy to erudition, furnish it with arguments, which appear weighty. * * * Such a condition of things is critical, and calls for grave and special consideration. If those who are convinced of the divinity of Christianity, slumber on in false and fatal security, they must be prepared to pay dearly for their slothfulness, and the church and mankind—which have need of each other—will pay for it dearly, also. The voice of skepticism will alone be heard, and the sweeping assertions of unbelief will pass for axioms."

We might give examples of similar declarations made in 1866, such as the statement of Mr. Liddon, that "no one who hears what is going on in daily conversation, and who is moderately conversant with the tone of some of the leading organs of public opinion, can doubt the existence of a widespread unsettlement of religious belief."

In 1867, President Milligan wrote: "It is painful to see the popular indifference that is everywhere manifested for the word of God." Although the goodness of his nature, and the broad charity that filled his heart, and shone so brightly in his life, caused him to dissent from the view that the Holy Scriptures were losing their influence on mankind, he sadly penned the following: "But, nevertheless, their influence is very little in comparison with what it ought to be."

We find the Bishop of Gloucester and Bristol, speaking, in 1870, of "the current forms of unbelief among the educated classes;" of "the skepticism and unbelief, which for the last few years, have been distinctly traceable in all classes;" and, again, "of those in the lower grades of society who are exposed to the thickening dangers arising from that organized diffusion of infidel principles, which is one of the saddest and most monitory signs of the present time."

Later yet, the Bishop of Winchester says: "Doubt is everywhere. Skeptical suggestions are wrapped up in narrative; they bristle in * * *

essays; they color our physical philosophy; they mingle themselves with our commonplace theology itself."

In 1871, President Hinsdale stated, "the supreme religious question of the present age," to be this: "What shall we do, then, with Jesus, which is called Christ?" He then adds: "How deeply Christendom is stirred by this query, is apparent even to the superficial observer. The press of the Old World teems with publications seeking to answer it; likewise the press of the New; while in both worlds the lecture-room and pulpit resound with noisy debate. The voices are not harmonious; they do not unite in a song of praise to our Lord Jesus Christ; so far from it, they represent every shade of belief and unbelief; they are too discordant to blend."

In 1872, in a speech delivered at Liverpool College, Prime Minister Gladstone said: "On an occasion like this, I should not have desired, my young friends, to dwell in a marked manner on the trials you will have to encounter. But the incidents of the time are no common incidents; and there is one among them so obtrusive, that youth cannot long enjoy its natural privilege of unacquaintance with the mischief, but at the same time so formidable that youth really requires to be forewarned against the danger. I refer to the extraordinary and boastful manifestation in this age of ours, and especially in the year which is about to close, of the extremest forms of unbelief."

About the same time, Mr. Fowle, an English clergyman, wrote: "We cannot foresee the exact influence of scientific discovery upon the religious faith of the future. * * * But it is clear that once more men will be brought face to face with the deepest questions of religious belief, and it is melancholy indeed to notice the absolute ignorance of popular religionism, and its popular leaders, as to the true nature of the approaching crisis. That Mr. Darwin's last book [*The Descent of Man*] should surprise the religious world in the midst of a hot fight about articles and rubrics, disestablishment and vestment, is sadly ominous of the result of the battle."

And, with a true view of the situation, the Duke of Somerset declares that "the differences of Christian sects lose their significance in comparison with far deeper questions which are attracting the notice of educated society.

In 1873, Augustus Blauvelt wrote :

"Since 1865, all the more thoughtful and scholarly forms of transatlantic unbelief have been crossing over to our shores through a thousand different channels,—books, periodicals, living advocates, the constant intercourse of nations, and the like—and by the arrival of almost every ship and steamer.

"If American Christians—if American Christian lawyers and statesmen and men of letters, and other secular leaders of this public mind, as well as the American Christian clergy,—do not wish ten years from now to be doing precisely what all such classes of Christians are this instant doing in Europe—that is, do not wish to be running hither and thither, wringing their hands and their hearts together at the fearful extent of the already blackened desolation, and almost wildly endeavoring to save the Christian faith and system from a still further wreck and ruin; then something must be done by all these friends of Christ among us; and something must be done by them intelligently, promptly and efficiently."

During all this while many ominous facts have come within the purview of every one's vision. Notably prominent among these, was the hearty reception given the Infidel scientist Tyndall, when he visited this country. Apropos to this, the works of Darwin, Huxley, Spencer, and other anti-christain scientific leaders of trans-atlantic thought, have been, for several years past, scattered broadcast among the masses of reading and thinking Americans. Not only so, but Prof. Fisk, of Harvard, a disciple of Spencer and Darwin, has, for months together, had the columns of one of the principle New York dailies placed at his disposal, through which to disseminate the seeds of Atheism, under the guise of philosophy.

Nor is this all, but avowed Infidel works have been profusely scattered through the Old World and the New,

“Thick as autumnal leaves that strew the brooks of Vallombrosa!”

Furthermore, the most insidious literature is circulated, and every available occasion made use of for the purpose of foisting upon an unsuspecting public, the most seductive and poisonous infidelity. An infidel tract was once handed me, headed “*Are You a Christian?*” At the close, it had the phrase, “AMERICAN TRACT SOCIETY,” in very large letters; but just above, it had the words “not by,” in very small letters. I sometimes see, in the homes of Christians, a large gilded and finely ornamented volume, entitled “*Creator and Cosmos*,” which costs

them \$5.00. This attractive volume, although purporting to be a religious work, is leavened with the rankest kind of infidelity. In 1877, Pres. Braden, who has made infidelity, in its various forms and phases, a subject of observation and reflection, wrote as follows :

“Lectures and publications on scientific topics are continually assailing every religious sentiment; scientific associations and their anniversaries are used, on account of the *eclat* that the occasion will give the speaker, to flaunt in the face of the religious world the baldest infidelity, and to scout the fundamental principles of religion.”—*Problem of Problems*, page 93.

Then, be it remembered, the Infidels are organizing themselves into clubs wherever a group of them can be assembled together, and in some places, they meet regularly for the promotion of their obnoxious cause. And Infidel periodicals are published, and scattered broadcast over the land, from the Atlantic to the Pacific, and from the Lakes to the Gulf. A computation of the infidel, semi-infidel, and spiritualistic papers in the United States and the British Dominions, would startle those who have heretofore given the subject no consideration. It is hardly too much to say, “their name is legion!”

If any further evidence is needed to show that Infidelity is becoming popularized, it is found in the fact that speakers are paid a good salary to travel from city to city, and lecture against the Bible and religion. What means the applause which greets such men as Ingersoll, wherever they deal out their blasphemous denunciations against

God and the Bible? Does it not show that infidelity is permeating the masses? There is, in too many places, a latent skepticism that only requires the bold utterances of some reckless adventurer, who neither regards God nor man, to bring it into full activity.

The very erroneous idea prevails, in some sections, among the uninformed, that Christians can not cope with Infidels; that religion "is a pretty good thing," but will not stand the crucible of investigation. They look upon Christianity about as they look upon Homœopathy—think if it does no good, it can do no great harm; but, that it possesses no virtue, no efficacious qualities. For this very fallacious view of the subject, ministers are to some extent responsible, because they have given too little attention to the subject; because they have too often evaded discussion; and because they have neglected to make the truth stand out in bold relief *that Christianity is a religion of fact; that it rests upon incontrovertible facts—facts attested by the very best and most reliable historic testimony in existence.* Our religious teachers should show a bold front, and evince that they are ready to defend the truth "against all comers and goers." They should plant themselves squarely upon the Rock of Ages, and defiantly exclaim, in the language of James Fitz-James :

"Come one, come all ! this rock shall fly
From its firm base as soon as I !"

In view of the foregoing considerations, I have never refused to meet Infidels in the arena of public discussion, when called upon to do so. And in view of those considerations, I now come before the public with a work on "Christian Evidence." I fully endorse the sentiments of Walter Scott:

"So long as man requires to be enlightened on the proposition of Christianity, so long will it be useful and necessary to handle its evidence and reason upon it. It has been said, that he who can not reason upon religion is a fool, he who will not reason upon it is a bigot, and he who dare not reason is a coward. Let us, then, be neither fools, bigots, nor cowards. Books on evidence are always in order."—*Great Demonstration*, p. 18.

Many contributions to the various divisions of apologetics have been written by such men as Lardner, Paley, Watson, Newton, Keith, Alexander, Bolton, Walker, Doddridge, Newcomb, Gaussen, Buchanan, Butler, Blount, Leslie, Jenyns, West, Lyttelton, Greenleaf, Horne, Chalmers, Rogers, Taylor, McIlvane, McCosh, Campbell, Scott, Milligan, Wickens, Schaff, Haldane, Channing, De Presense, Smith, Challen, Hinsdale, Braden and Dungan. But notwithstanding the world has been favored with those, and other able and invaluable works, bearing directly and indirectly upon the subject of Christian evidence, my experience in debating with Infidels has impressed the conviction that another and somewhat different work was needed—a work which might appropriately be called, "A Hand-Book of Christian Evidence." Such a book I shall aim to furnish in the following pages.

When a minister of Christ is called upon to

defend his religion, either in the arena or from the pulpit, he finds that he has to rummage through all the libraries accessible, in order to secure such facts and authorities as may be necessary for such an important task. Even then, some of the most needed works are inaccessible, and he is pressed for time to select and arrange such facts and statements as may be furnished by the works at hand. The first object of this book, therefore, is to furnish aid to ministers of the gospel; to present them, in a cheap and convenient form, with many of the most important facts and documents relating to the great controversy which is now agitating the leading minds of both the Old World and the New. I have also found, in debates with Infidels, that it is easy to wound them with their own weapons; I, therefore, quote many admissions of infidels which may effectively be turned against them. I am persuaded that a perusal of the following pages will show that an Infidel dare not admit *anything*, nor affirm anything; that the best that he can offer is—*nothing!*

The second object of this work is to inform the general reader, and strengthen the faith of the Christian. The apostle Peter says, “be ready always to give an answer to every man that asketh you a reason of the hope that is in you.” And the time has come when it is necessary, not only to believe, but to believe intelligently and upon evidence; not only to accept the gospel, but also to

tell why you accept it. The apostle Paul requires every elder to be able, not only to exhort, but to convince the gainsayers ; and if the masses of Christians do not possess the ability to silence all the cavils of Infidels, they should, at least, be able to present such reasons as will satisfy the honest doubter that our religion is all that it claims to be. Every believer is therefore requested to read these pages with great care and dilligence, and with a proper realization of the responsibility that rests upon them.

The last, but by no means the least, object of the production now before you, is to reason with skeptics and Infidels, so that those who are open to conviction may be convinced, and others may be left without excuse. I therefore request all doubters and unbelievers to read with fairness and candor, and with the seriousness that the importance of the subject demands. Remember that you hazard nothing by believing, but everything by disbelieving ; for if the religion of the Bible proves false, you lose nothing by accepting it, but if it proves true, you lose everything by rejecting it.

Entering a field that has often been traversed, I set up no claims to entire originality ; on the other hand, I am at no pains to follow in the wake of others. Consequently, I appropriate for the good of the cause, such fruits and flowers as lie in my pathway, as well as the herbs of my own planting, trusting that God may bless alike the planting of

Paul and the watering of Apollos, causing the increase to abound to the honor and glory of His great name, and the best interests of humanity.



PART I.

THE DIVINE ORIGIN OF THE BIBLE.

CHAPTER I.

Approximate proof that the Bible in general is of Divine origin.

THAT the Bible in general is of divine origin, may be proved approximately by its analogy to nature. The book is similar to nature in three grand particulars—

I. *It is like nature in its combined simplicity and abstruseness.*

When the student of nature first begins his investigations, the whole truth seems to lie right upon the surface ; but the more he learns, the more he finds that there is to learn, so that it requires profound thought and close application, even to approximate toward understanding some of the simplest things in the great store-house of nature. The study of the atmosphere affords a striking illustration of this thought. The first thing we

have use for when we come into this world is air. We use it every day that we live, and it is the last thing we use before leaving the world. We ought to understand it if we understand anything in the universe; and yet the human family breathed it for centuries before they knew what it was, or had any just conception of it. Thales, a great philosopher, who flourished 640 years before Christ, promulgated the theory that air and everything else was made of water, and that all life resided in it. About a century afterward, Aleximenas said Thales was wrong, that everything was composed of air, and that it was the essence of life. Diogenes, a few years later, thought the air to be an intelligent spirit, who was generally in a kind and pleasant humor, but would occasionally become angry, and produce storms and hurricanes. 348 B. C., Aristotle divided all substances into four elements—earth, air, fire and water. But little more was known about the subject till A. D., 1100, when Olhausen, a Saracen, discovered that air possessed weight, and that it merely encircled our globe, instead of extending through all space, as had formerly been supposed. In 1630, Galileo investigated the water pump, and found that water would not rise in a tube over thirty-three feet, when the air was drawn off. Torricello applied the same principle to mercury, which led to the construction of barometers, and laid the foundation for further discoveries. It was found that air weighed about

fifteen pounds to the square inch, and that its weight varied with the weather. In 1650, Otto Von Guericke invented the air pump. Boyle, the next investigator, endeavored to ascertain the chemical constituents of the atmosphere. He concluded that there were different kinds of air. Hales pursued the investigation still further; but Black was the first to use the plural for the word air, and to use a balance for weighing *airs*. A. D., 1772, Rutherford discovered nitrogen. In 1774, Priestly discovered oxygen. Lavoisier, a Frenchman, generalized the observations of others, and invented the calimeter. He classified the elements of the air, as oxygen, nitrogen and carbon. Liebig has since discovered that the atmosphere possesses a small portion of ammonia. Dr. Playfair, who has examined the subject with ability and precision, says: "Fresh observations are still being made which tend to show how little is yet known about the air." I have just taken this subject as an example of the many illustrations that I might give to show what attention and profound research is required in order to have even a moderate idea of the simplest things in the natural world. It has required the study of philosophers for centuries to learn what is now known about as simple and common place element as air, and they confess now that they do not thoroughly understand it.

The same principle will apply to the study of nature as a whole, and in all its various depart-

ments. The farmer who turns and reads the furrows of the field, as the leaves of a book, seems to understand all that is necessary to be known about nature. He knows when to sow and when to plant, and how to make nature contribute to all his wants. Even the child can understand whatever is most pleasing and beneficial in nature, but the greatest philosopher has never yet sounded its depths; and when he has to give up this life, after long years of arduous toil, and patient investigation, he confesses that he has just begun to learn. Sir Isaac Newton, when upon his death-bed, was complimented upon the wonderful discoveries which he had made in science. He replied: "Whatever I may appear to others, I appear to myself merely as a child playing along the sea shore, occasionally finding a more beautiful pebble, or more brilliant shell than some of my fellows, but the great ocean of truth still lies before me unexplored!"

So it is in regard to the Bible. When we open the volume which believers regard as precious, everything appears to be plain, and easy to be understood. The whole truth seems at first glance to lie right upon the surface of its pages. But the more we learn about it, the more are we impressed with the idea that there is still much to be learned, so that we are ever learning, and never able to come to a full and complete knowledge of the truth. We can never exhaust all its treasures! Every golden boulder that we find, but discovers a new "lead,"

which, if followed, will lead to the excavation of pearls and diamonds, richer than any that abound in the great store-house of nature. Some things in the Bible are so plain that "he that runs may read." Some things are adapted to the comprehension of a child. This is particularly true with reference to matters of duty. Where is the intellect too weak to learn the great items of his duty from the Bible. Isaiah, looking down through coming ages with prophetic eye, saw the ransomed of the Lord returning and coming to Zion, and he declared the way to be *so plain that "the wayfaring men, though fools, should not err therein."** And when we turn to the actual requirements of the gospel, such as faith, repentance, obedience, and the addition of virtue, knowledge, temperance, patience, love, etc., we find them to be very plain and simple.† Even a general outline of the Bible, upon all subjects, historical and otherwise, is very plain and intelligible to any reader; but there is beyond all this a depth of profundity and abstruseness that the greatest genius can not fathom.

Now, nature and the Bible being alike simple and yet uniting with this simplicity, a depth that renders them incomprehensible, both must have originated from the same divine mind.

*Isaiah xxxv : 8.

†It is true believers sometimes dispute, even about matters of duty; but mark you, the difference is not as to what is taught, but as to whether something may be practiced that is not taught, or something omitted that is taught.

II. *The Bible is like nature in its harmonious unity.*

That nature is a unit is shown :

1st, *By chemistry*, from which we learn that there are about sixty-four original elements or different kinds of matter, called atoms ; and those combined in different proportions make all the different, material substances, which we see around us, wood, hay, iron, stone, steel, brass, copper, silver, zinc, cloth, cotton, silk, and so on *ad infinitum*. Now this shows that the creator of one substance is alike the creator of every other substance in the material universe.

2d. *The unity of nature is shown by natural history*, from which we learn that vegetation is closely connected with and based upon the mineral ; and that as the mineral is the basis and support of the vegetable kingdom, the vegetable is the basis and support of the animal, and the animal, again, of the spiritual ; showing that the maker of minerals is also the maker of vegetables, animals and spirits.

3d. *Astronomy proves and illustrates* the unity of nature. All the planets of our solar system revolve around the sun ; and the solar system, with ten thousand other systems revolve around one central sun, and all the planets throughout the vast immensity of illimitable space are held in place by the power of attraction ; showing that the same Almighty power that formed our world also made

the sun and moon, and all the suns and moons, and stars that light up the boundless universe.

The Bible, like nature, is also a unit, and shows evident marks that it, like the universe, is the production of one infinite mind. This may be shown in many ways :

1st. *By the train of prophecies contained in the Bible.*

There is a remarkable agreement and oneness of sentiment about the prophecies. No prophet ever contradicts another prophet. When one declares an event he is left uncontradicted by all the others. They either repeat the same thing or maintain silence. Does one prophet predict the destruction of a city, such as Babylon, Jerusalem or Ninevah, other prophets chime in predicting the same thing and giving additional particulars ; and none can be found among all the prophets, or sons of prophets, to predict the perpetuity of such city. But I wish to give a particular example: Micah declared, "The law shall go forth of Zion, and the word of the Lord from Jerusalem."* Did Isaiah name another place whence the law should go forth and the word of the Lord proceed? No! he reiterates the same sentiment:† "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." This stood uncontradicted by any of the prophets till Christ came, and he accepted it as correct, and spoke accordingly, saying "that repentance

* Micah iv : 2. † Isaiah ii : 3.

and remission of sins should be preached in his name among all nations, beginning at Jerusalem.”* Again, being assembled with his disciples he commanded them that “they should not depart from Jerusalem,” † but wait for the promised baptism of the Holy Spirit. In Jerusalem, on the first Pentecost after Christ’s resurrection, Peter preached for the first time the gospel, which is pre-eminently *the word of the Lord*, and announced the *law* of remission. See Acts, 2d chap. Now, this line of argument shows, in a remarkable degree, the unity of Bible writings. Had not those prophets been guided by *one* mind, so far from uttering the same prediction, one would have contradicted the other; and when one foretold the destruction of a city, another was just as liable to predict its perpetuity as any other way. Again, take the long chain of prophecies concerning the advent and work of the Messiah. It was said to Abraham: “In thy seed shall all the nations of the earth be blessed.” ‡ Jacob said: “The sceptre (staff) shall not depart from Judah, nor a law giver from between his feet, till Shiloh come, and unto him shall the gathering together of the people be.” § Balaam said: “There shall come a star out of Jacob, and a sceptre shall arise out of Israel.” § Moses told the Jews that God would raise up a prophet like unto himself. **

* Luke xxiv: 47. † Acts i: 4, 5. ‡ Gen. xxii: 18. || Gen. xlix: 10.
 § Num. xxiv: 17. ** Deut. xviii: 15.

Isaiah said he should be called Wonderful, Counsellor, the Mighty God, the Father of the Everlasting age.* It was said that he should be born "*in Bethlehem.*"† Of *the seed of Jesse.*‡ Daniel called him "Messiah the Prince," and told the very time of his advent. || Other predictions foretold the coming of some great one to whom the people of Israel should seek, and in whom the Gentiles should trust. All these prophecies found their fulfillment in the person of Jesus of Nazareth, who broke down the middle wall of partition between Jews and Gentiles and established *one* religion adapted to both. This shows that there was *one mind* directing the prophets what to write, and illustrates the statement of John that "the testimony of Jesus is the spirit of prophecy." §

2d. *The institution of sacrifice shows the unity of the Bible.*

Year after year, for centuries, bleeding lambs and smoking victims were offered upon both Jewish and Gentile altars. But for what purpose? There was not a Jewish priest nor Gentile sage that could answer the question, until Christ was offered as the true sacrifice—the lamb of God, without spot or blemish—then all was made plain, the mystery was revealed. Christ is the sun of the moral system, just as the central sun in the universe is the centre

* Isaiah xix : 6. † Micah v : 2. ‡ Isaiah xi : 1-10. || Dan. ix : 24.
 § Rev. xix : 10.

of the physical system ; and every thing in revelation, all the prophets, apostles, priests and sacrifices revolve, as it were, around him. Sacrifices, and all institutions, before his coming, point forward to him. The Lord's supper and all similar institutions since his coming, point back to him. So Christ is all in all, the centre of the whole system, preserving the unity of the system and giving meaning to all its various parts.

3d. *The unity of the Bible is shown by the agreement of the various writers thereof.*

The Bible is composed of sixty-six different books, written by about thirty different authors, in different ages of the world, and under a great variety of circumstances, and yet it reads right along like one history. The book of Job was written before Moses was found in the bulrushes ; the Pentateuch was written by Moses in the wilderness, when arts and sciences were in their infancy ; David composed some of his most beautiful odes while excited and distracted by scenes of war or the embarrassing influences of a regal court ; Ezekiel and Daniel wrote their prophecies in captivity ; Paul dictated some of his epistles while a Roman prisoner, under a military guard in the imperial city ; John wrote the book of Revelation, while banished to the lonely isle of Patmos ; and yet there is a perfect agreement throughout the volume, as though one great mind had composed the whole. There is a wonderful agreement in the moral senti-

ments throughout the Bible. Not one moral maxim of Moses and his Old Testament successors was ever contradicted by Jesus or the writers of the New Testament.

This unity that extends throughout nature and the Bible, proves that they both have the same authorship. But there are apparent discrepancies in both nature and the Bible; and this but affords another striking proof that the Author of nature is also the Author of the Bible. There is not a real contradiction in either. I will adduce one example from each. I first specify an apparent contradiction in nature. Take a pebble in one hand and a cork in the other, go to the pool, let the pebble loose at the top of the water, and the cork at the bottom; one *falls down* through the water *to the bottom*, while the other *falls up* through the water *to the top*. There appears to be a palpable contradiction; but there is no real contradiction. When we understand the principle of specific gravity all is rendered plain and simple, and we are lead to admire the unity and harmony of Nature's laws. The specific gravity of the water being less than that of the pebble and greater than that of the cork, the former sinks while the latter rises in that element.

All the apparent discrepancies in the Bible are just as easily reconciled as the one in nature cited, and like it, afford evidence of unity and harmony. I give one example, Jer. xxxiv : 3; Ezk. xii : 13.

Jeremiah told Zedekiah, king of Judah, that he

should be taken and delivered into the hands of the king of Babylon, "and," continues he, "thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon." "Thou shalt not die by the sword." Ezekiel represents the Lord as saying of Zedekiah: "I will bring him to Babylon, the land of the Chaldeans, yet shall he not see it, though he shall die there." This has the appearance of contradiction. How could he die in Babylon if he was not to see it? How could he see the king of Babylon and yet not see Babylon? How can both predictions about his dying be true? But when we turn to the history of the case, all is very plain and harmonious. He saw the king of Babylon with his own eyes, but not in Babylon, but in Riblah, where he was first taken; there his eyes were put out; then he was taken to Babylon blind; so he *did not see it*, though he died there; he did not die with the sword, however, but a natural death in prison. See 2 Kings xxv:6, 7; Jer. lii:11. Any discrepancy which may appear in the whole Bible is just as easy of solution as this one when candidly considered, and in the light of all the facts. Another grand particular, in which nature and the Bible are analogous, proving that they both emanated from the same divine source.

III. *The Bible is Similar to Nature in its Adaptation to the Wants and Capacities of Man.*

I wish to call attention to three particulars in

which the Bible parallels nature in its adaptation to man :

1st. Both nature and the Bible are adapted to *all men*. The globe is adapted to the weight of man. When Sir Isaac Newton saw the apple fall to the ground, he recognized it as an exponent of the great principle of gravitation : “All bodies attract each other directly as the quantity of matter, and inversely as the square of the distance.” It follows that the larger the body the greater the attraction. Now suppose this globe were as large again as it is, the attraction would be increased in force to just double what it is now, and if man possessed the same organism that he now possesses, it would bind him to the earth so that he could not move. On the other hand, if the globe were but half as large as it is, the attraction would not be sufficient to steady man in his gait. But, as it is, it is perfectly adapted to man’s organization ; illustrating the statement of the prophet that God “comprehended the dust of the earth in a measure, and weighed the mountains in scales and the hills in a balance.”* This adaptation does not just apply to *some men*, but to *all men* ; just as the light is adapted to the eye of all. There are no two eyes in the world exactly alike in every particular, and yet the light is adapted to all eyes—all eyes in their natural state. Now suppose the light had been

* Isaiah xl : 12.

made ten times brighter than it is, it would not have been adapted to the human eye, but would have blinded it as the sun dazzles the eye of the owl at noon-day. Again, if it had been made with less brilliancy, it would not have been sufficient light to answer man's purposes. Just so with the air that we breathe. If there was less oxygen and more carbon in the atmosphere, it would be poisonous to the lungs. While some vegetables and a few animals thrive better in air thus compounded, it would be death to man to undertake to live in it. If, on the other hand, there had been more oxygen and less carbon in the air, it would have been too exhilarating, causing man to be intoxicated all the while; and not only so, but oxygen being the active principle in the air if there were more of it it would soon burn out the machinery, and man's lungs would be gone. It is very evident that when God made the light and the air, he made them with reference to man and for his benefit. And the point to which I call particular attention is the fact that the atmosphere is adapted to *all* men. Not only is it adapted to one pair of lungs, but it is adapted, perfectly adapted, to all the lungs that breathe. "He giveth to all, life, and *breath*, and all things."*

When we turn to the pages of the Holy Bible we find the same beautiful adaptation. It is adapted to *all* men. It is adapted to the old and the young;

* Acts xvii : 25.

adapted to the wise and the unwise; to the educated and the illiterate. The old man and the little boy, the middle aged maiden and the little girl, can all be interested in the same chapter of this wonderful book. If the Bible were so plain and simple in all its parts that every one could master it, it would not be deep enough for the philosopher. If, on the other hand, it were so profound that it would require a sage to understand anything about it, it could not, then, interest the young and the ignorant. But, combining as it does, simplicity with profundity, it is adapted to all; so that the philosopher and the common man both find it interesting to them. Where is there another volume that will thus interest all classes of mankind without regard to age or education? If man could exhaust the great store-house of knowledge contained in the Bible, he could then lay it aside as a primer and be no longer interested in it; but, as it is, the more he reads it the more he finds to interest him. When we contemplate the wisdom of God exhibited in the two great volumes, Nature and Revelation, well might we exclaim with Paul: "Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out!"

2d. The study of nature and the Bible benefits and ennobles mankind:

Every man that ever studied geology, chemistry, astronomy, or any of the natural sciences, will tes-

tify that he was made better and happier, as well as wiser, by doing so. Contrast the nations who study the sciences and those that do not. Such studies —

“ Soften the rude,
And calm the boisterous mind.”

Besides, the study of nature's laws will enable a man to so conform to them that he will be greatly benefited thereby.

The same great principle applies to the Bible. The study of its teachings makes men nobler, better, happier, wiser. To that every one who practices its precepts will testify. One nation was commanded to study the foundation, moral principles of the Bible, and teach them to their children at their out-going and incoming, at their down-sitting and uprising. They keep it up more or less till this day, and what is the result? The result is that the Jews are the most moral race now on the earth. None of them are ever seen drunken on the streets ; none of them are sent to the penitentiary for theft or arson, and it is very seldom that one kills his fellow man. There is no nation of Christians instilling into the minds of their children the sublime precepts of the New Testament ; or we might have a still more striking illustration of the same principle. But it is very evident that just to the extent that those grand moral principles are practiced, to that extent are men made better and happier. Contrast the nations that have not the Bible with those

where it is permitted to exert some influence on the minds of men. Or, contrast Protestant countries, with an open Bible, with those Catholic countries where it is withheld from the people. Does not the different stages of civilization in those countries speak in thunder tones in favor of the Bible?

3d. There is in both Nature and the Bible a heart-power—the power of love:

A book to be adapted to mankind must be pre-eminently addressed to the intellect; but not wholly so. There must be something to touch the heart. Man being possessed of affection, nature, to be adapted to him, must produce something to call forth the exercise of this faculty. Accordingly, we find it in the love of the parent for the child, in the love of the child for the parent, and in the love and sympathy of men for each other. Also, in the study of nature we can see the goodness of God to man displayed in his works, and thus love for the Deity is enkindled.

But it is in the Bible where this principle is pre-eminently manifested. “*God so loved the world that he gave his only begotten Son!*” If the Bible were addressed entirely and exclusively to man’s intellect, it would not be adapted to his nature. There would be nothing to enkindle the emotions of his soul. If the Bible were banished from the world the only thing that could logically be substituted for it is Atheism, and *it* is heartless and emotionless. The tender cord of man’s nature,

called the affection, must be consulted as well as his cold intellect, in providing for its wants. Not only does the Bible parallel everything that nature furnishes to touch the heart, but goes beyond that, and provides where nature fails to provide. Men realize that they are sinners, "their thoughts accusing or excusing." Their wants are not fully met till they are provided with a loving, kind, affectionate Savior—one who comes with a happy adaptation to every sorrowing and sin-stricken spirit. Such a Savior we have in Jesus of Nazareth. The Bible meets this want by providing a High Priest who can be touched with the feeling of our infirmities, and was in all points tempted like as we are, yet without sin. The love of God to man, made known in the volume of Revelation, is calculated to enkindle love in the human breast, causing the student of Scripture to exclaim :

"Oh, for this love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
A Savior's praises speak!"

Thus the Bible is seen to be adapted to man in providing for the heart as well as for the head ; filling the affection as well as the intellect.

Now, of the things concerning which we have spoken, this is the sum : We have found the Bible to be like nature in its simplicity and profoundness ; in its unity and harmony ; and in its adaptation to man. How is this won-

derful similarity to be accounted for? There is nothing like it any where else. There is nothing like it in the philosophies of ancient times; there is nothing like it in the creeds and confessions of modern times; nothing like it in the speculations of men any where! There is only one way to account for the wonderful analogy, and that is by concluding that the author of one is also the author of the other; and as God is admitted to be the author of nature, he is also the author of the Bible.



CHAPTER II.

Conclusive and irrefutable proof that the Old Testament is of divine origin.

THE argument adduced in the previous chapter was modestly put forward as approximate proof of the divine origin of the Bible. I set up no higher claims in its behalf, wishing to place everything on a sure footing; though some parts of it may be deserving of a higher rank. I do not claim that it should possess sufficient strength to thoroughly convince the Infidel, *nolens volens*, of the inspiration of the Bible; but I do claim that it so approximates toward that end that it should arrest the attention of every unbeliever and cause him to seriously and candidly consider the claims upon which the Bible rests. I shall, in this and the following chapter, present evidence that I consider absolutely conclusive and overwhelming. The scope of this evidence may be briefly stated in two words: "*Fullfilled Prophecy.*" [There is a chain of fulfilled prophecies running through the entire Old Testament—for I confine the argument of this chap-

ter to that portion of the book—which can not be accounted for upon any hypothesis other than that those writers were aided by Divine Intelligence. Certainly if a series of writers, during a period covering hundreds of years, write predictions concerning the fate of cities, kingdoms, and races of people, and those predictions are exactly and literally fulfilled, it is but justly due them that they be permitted to tell how they derived the wonderful information and from what source. I maintain that the Bible writers, from Moses to Malachi, present us just such phenomena. They foretold a wonderful variety of events, hundreds, and in some instances, thousands, of years before the event transpired. Those predictions were fulfilled to the letter, the event taking place just as the writer said it should take place. In some instances the prediction refers to the present condition of people and things, so that the fulfillment is continually verified from day to day before the eyes of the world. Out of the many examples I could avail myself of, I select *seven*, and I defy the Infidel world to overthrow one of them. Without further preliminaries I make *seven specifications* which I consider conclusive and irresistible :

FIRST SPECIFICATION.

PROPHECIES CONCERNING THE CITY OF NINEVEH.

I quote from the book of Nahum, the Elkoshite, headed by the prophet, “The burden of Nineveh.” Of the Lord he says:

"With an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.

What do ye imagine against the Lord? he will make an utter end: affliction shall not rise up the second time.

For while *they be* folden together *as* thorns, and while they are drunken *as* drunkards, they shall be devoured as stubble fully dry."
—*Nahum i: 8-10.*

"The gates of the river shall be opened, and the palace shall be dissolved.

And Huzzab shall be lead away captive, she shall be brought up, and her maids shall lead *her* as with the voice of doves, tabering upon their breasts.

But Nineveh *is* of old like a pool of water: yet they shall flee away. Stand, stand, *shall they cry*; but none shall look back.

Take ye the spoil of silver, take the spoil of gold: for *there is* none end of the store *and* glory out of all the pleasant furniture.

She is empty, and void, and waste: and the heart melteth, and the knees smite together, and much pain *is* in all loins, and the faces of them all gather blackness."—*Nahum ii: 6-10.*

"Woe to the bloody city! it *is* all full of lies *and* robbery; the prey departeth not:

The noise of whip, and the noise of the rattling of the wheels, and of the pransing horses, and of the jumping chariots.

The horseman lifteth up both the bright sword and the glittering spear; and *there is* a multitude of slain, and a great number of carcases; and *there is* none end of *their* corpses; they stumble upon their corpses:

Because of the multitude of the whoredoms of the well-favored harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts.

Behold, I *am* against thee, saith the Lord of hosts; and I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame.

And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazing stock.

And it shall come to pass, *that* all they that look upon thee shall flee from thee, and say: Nineveh is laid waste; who will bemoan her? whence shall I seek comforters for thee."—*Nahum iii: 1-7.*

Josephus testifies that Nahum flourished in the reign of Jotham, king of Judah, and that this prophecy was written over a century before the destruction of Nineveh took place. That proud capitol of Assyria was then in her glory, extensive in size and magnificent in beauty. The Bible says

THE OLD TESTAMENT OF DIVINE ORIGIN.

that it was a very great city of "three days journey," and Diodorus Siculus, one of the ablest historians of ancient times, states that its circuit embraced 480 furlongs, which makes over 60 miles, and the three days' journey would be 20 miles a day. Diodorus further states* that it had walls a hundred feet high and so thick that three chariots could go abreast upon them, and that there were fifteen hundred towers at proper distances in the wall of two hundred feet in height. It occupied three or four times the space occupied by London or Paris. The population, though not known definitely, was immense. It was the capital of a strong and powerful kingdom. There was no probability that it could be taken or destroyed. Yet, with all the probabilities against him, Nahum predicted that it should be overthrown and utterly destroyed by water and fire. In addition to the quotations already made, this prophet wrote :

"The fire shall devour thy bars. Draw thee water for the siege, fortify thy strongholds: go into clay and tread the mortar, make strong the brick-kiln. There shall the fire devour thee!"—*Nahum* iii : 13-15.

What did other prophets have to say about it? Isaiah and Ezekiel both joined Nahum in predicting that Jehovah would pour out destruction upon Assyria ; and Zephaniah joins him in foretelling the utter overthrow of Nineveh. He says :

"And he will stretch out his hand against the north, and destroy

*Diod. Sic. Bk., 2 c. 3.

Assyria; and will make Nineveh a desolation, *and* dry like a wilderness.

And flocks shall lie down in the midst of her, and the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it: *their* voice shall sing in the windows; desolation *shall be* in the thresholds: for he shall uncover the cedar work.

This *is* the rejoicing city that dwelt carelessly, that said in her heart, *I am*, and *there is* none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, *and* wag his hand.”—*Chap. ii: 13-15.*

This affords a striking illustration of the principle of unity alluded to in the first chapter. Nahum had foretold the destruction of this great city; years had passed, and there was no sign of fulfillment; it was still a mighty bulwark, the glory of Assyria, and the pride of its mighty monarch.

“All called Assyria lord; and year by year,
To giant Nineveh new warriors sent
To guard her monarch’s state and grace his throne.”*

And yet, for all that, Zephaniah ventures to stake his reputation as a prophet, and joins Nahum in predicting its destruction. Now, if you will compare the pages of history with the prophecies you will see that they are fulfilled item by item.

The prophet said: “*While they are drunken as drunkards, they shall be devoured as stubble fully dry.*”

According to Diodorus, when the allied forces of Media and Babylon first advanced on Nineveh, the king of Assyria marched against them and defeated them in three successive battles. The Assyrians were so elated with these victories that they

* Artherstone’s “Fall of Nineveh.”

abandoned themselves to revelry and feasting. The invaders, "being informed by some deserters of the negligence and drunkenness in the enemy's camp, assaulted them unexpectedly by night, and falling orderly on them disorderly, and prepared on them unprepared, easily made themselves masters of the camp, slew many of the soldiers, and drove the rest into the city." *

"With an overrunning flood will he make an utter end of the place thereof. The gates of the river shall be opened." "The fire shall devour the bars." "There shall the fire devour thee."

In these passages an inundation is clearly indicated; and, as unlikely as it might appear, it is here set forth that the city should be destroyed by the combined agency of *water and fire*. Now, turn to Diodorus, and you read the fulfillment. He says: "There was an old tradition that Nineveh could not be taken unless the river first became an enemy to the city. In the third year of the siege, the river, being swollen by continual rains, overflowed part of the city, and threw down twenty stadia of the wall. The king, then imagining that the oracle was accomplished, and that the river was now manifestly become an enemy to the city, cast aside all hope of safety; and to avoid falling into the hands of the enemy, he built a large funeral pile in the palace, and having collected his gold and silver and royal vestments, together with all his household, placed himself with them in an apart-

* Diod Sic., Book 2, ch. 26.

ment built in the midst of the pile, and burned them, himself, and the palace together. When the besiegers heard of the death of the king, they entered in by the breach which the waters had made, and took the city." See Diod. Sic., Book 2, chaps. 26, 27.

Query.—Was the "old tradition" mentioned derived from this prophecy?

"Take ye the spoil of silver, and the spoil of gold, for there is none end of the store," etc.

Here it is predicted that the besiegers will find much spoil when they take the city; accordingly Diodorus says that Arbaces, one of the conquerors, carried many talents* of gold and silver to Ecbatana, the royal city of the Medes. Book 2, chap. 28.

Nineveh was to be entirely destroyed and perpetually desolate. Nahum says: "*He will make an utter end; affliction shall not rise up the second time.*" And Zephaniah says he "*will make Nineveh a desolation, and dry like a wilderness;*" "*a place for beasts to lie down in.*"

Soon after the destruction of Nineveh, the city of Babylon was enlarged and beautified by Nebuchadnezer; and Nineveh rapidly mouldered into ruins. The most ancient Greek writers that mention it speak of it as a place that had long been desolate. Lucian, who wrote in the second century after Christ, speaks of it as follows: "Nineveh is so utterly destroyed that no vestige of it remains, nor

* A talent of silver is worth about \$1,700; a talent of gold about \$27,000

is it easy to tell the spot where it formerly stood." In the sixth chapter of the "Decline and Fall of the Roman Empire," by Edward Gibbon, we read that "in the year 637 the Emperor Heraclius defeated the Persians in a great action fought on the convenient battle field offered by the vacant site of Nineveh." Haitho, the Armenian, wrote in 1300: "This city is totally ruined." John Cartwright, who visited the ruins in the sixteenth century, speaks of it as "nothing else than a sepulchre of herself." In 1657 Thevenot wrote: "This city stood on the east side of the river, where are to be seen some of its ruins of great extent even to this day." A writer named Taveriner says: "The ancient city of Nineveh is now a heap of rubbish only, for a league along the river full of vaults and caverns." Another writer named Nieuburh, says: "As one comes to Mosul, in this direction, he will pass through Nineveh; I was not aware that I was passing over such a remarkable spot till I was near the river. * * * While I was at Mosul the walls of Nineveh were pointed out to me. These I had not before observed in my tour thither, but took them for a part of the hill."

Even the very ruins of Nineveh may be said to be ruined. Mr. Rich, who visited the place in 1820, says: "It is not easy to say precisely what are ruins and what are not; what is art converted by the lapse of ages into the semblance of nature, and what is nature broken by the hand of time."—*J. C.*

Rich's "Narrative of a Journey to the Site of Nineveh."

I could cite numerous other writers to the same purport, but it is unnecessary to multiply testimonies. It is very evident, from the facts before us, that the prophecies have been fulfilled. They have been so completely fulfilled that even the very site of the once magnificent city is somewhat involved in doubt. The ruins on the Tigris, supposed to be the place, is generally conceded to be correct; though it is doubted by some authorities. I conclude in the language of the poet:

“Fallen is the mighty city! fallen! fallen!
 Fallen is great Nineveh—the city of old—
 The mighty city, queen of all the earth!
 The day of her exulting is gone_by!
 Her throne is in the dust! her scepter broke!
 Her walls are gone! her palaces dissolved!
 The desert is around her, and within.—
 Like shadows has the mighty passed away!
 And scarce remains a solitary stone
 To say, ‘Here stood imperial Nineveh!’”

—ATHERSTONE’S “FALL OF NINEVEH.”

SECOND SPECIFICATION.

PROPHECIES CONCERNING AMMON AND MOAB.

I place the prophecies relating to those two countries under the same head, because they were both inhabited by kindred nations, being descended from Moab and Ben-ammi, the incestuous sons of Lot. Gen. xix:37, 38. Also, from the further consideration that the predictions concerning the two are blended together:

"Son of man, set thy face against the Ammonites, and prophesy against them;

And say unto the Ammonites, Hear the word of the Lord God; Thus saith the Lord God: Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity.

Behold, therefore, I will deliver thee to the men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit and they shall drink thy milk.

And I will make Rabbah a stable for camels, and the Ammonites a couching-place for flocks; and ye shall know that I am the Lord.

For thus saith the Lord God: Because thou has clapped thine hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel;

Behold, therefore, I will stretch out mine hand upon thee, and will deliver thee for a spoil to the heathen: and cut thee off from the people, and I will cause thee to perish out of the countries; I will destroy thee; and thou shalt know that I am the Lord.

Thus saith the Lord God; Because that Moab and Seir do say, Behold, the house of Judah is like unto all the heathen;

Therefore, behold, I will open the side of Moab from the cities, from his cities which are on his frontiers, the glory of the country, Beth-jeshi-moth, Baal-meon and Kiriathaim,

Unto the men of the east with the Ammonites, and will give them in possession, that the Ammonites may not be remembered among the nations.

And I will execute judgments upon Moab: and they shall know that I am the Lord."—Ezk. xxv: 1-11.

"I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified themselves against their border.

Therefore as I live, saith the Lord of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and saltpits, and a perpetual desolation; the residue of my people shall spoil them, and the remnant of my people shall possess them.

This shall they have for their pride, because they have reproached and magnified themselves against the people of the Lord of hosts."—ZEPH. ii: 8-10.

See, also, the 48th and 49th chapters of Jeremiah, and Amos i:13, 14; ii:1.

AMMON.

Here are three plain predictions with reference to the Ammonites:

1st. That they were to perish as a nation.

2d. That Rabbah, their capital was to be destroyed.

3d. That their country was to become a perpetual desolation.

These have all been remarkably fulfilled. Hear the prophet:

"I will cut thee off from the people, and I will cause thee to perish out of the countries, and I will destroy thee." From the united testimony of *Josephus and the author of the Maccabees, we learn that during the persecutions of the Jews by Antiochus Epiphanes, the Ammonites exercised great cruelties against such of them as lived in their parts; in consequence of which they were attacked by Judas Maccabeus, who defeated them in several battles, and took the city of Jazer, with the adjoining towns. At that time their power was completely broken; and they rapidly declined till their nationality became utterly extinct. The learned John Kitto says that while the few inhabitants now in that land preserve the names which the Ammonites gave to their towns, they have not even a tradition concerning that people, and do not

* Jos. Ant., book 12, chap. 8.

know whose land they occupy ; and that the memory of the Ammonites is so utterly perished that it would not be known that the nation ever existed were it not for history. How true, spoke the prophet, when he said they " should not be remembered among the nations."

" *I will make Rabbah a stable for camels, and the Ammonites* a couching place for flocks.*" Rabbah, also called Rabbath-Ammon, was the capital of the Ammonites before the Israelites entered the land of Canaan. It is very evident that this prophecy was written when this city was in its prime, and long before it became a heap of ruins, for it continued its existence till the time of the Romans, who called it Philadelphia; but the ruins are called *Ammon* to this day. All travellers who visit the place attest that it is just in the condition that the prophet predicted, a *stable for camels* and a resort for *flocks*. After passing the first night among the ruins, Mr. Buckingham makes the following note in his journal: " During the night I was almost entirely prevented from sleeping by the bleating of the flocks," etc. Further on, he speaks of the " goats, which the Arab keepers drive in here occasionally for shelter during the night." In " Letters on Egypt, Edom and the Holy Land " in

* " By the word ' Ammonites ' we must, of course, understand the chief city or cities of the Ammonites, for it is not expressive of desolation that the flocks should pasture anywhere in the open country. The context and other passages show that that is the sense."—KITTO.

1836, the author, Lord Lindsay, remarks: "The dreariness of its present aspect is quite indescribable—it looks like the abode of death; the valley stinks with dead camels; one of them was rotting in the stream." Further on, he says: "Vultures were garbaging on a camel, as we slowly rode back through the glen, and reascending the *akiba* by which we entered it. Ammon is now quite deserted, except by the Bedouins, who water their flocks at its little river. We met sheep and goats by thousands, and camels by hundreds, coming down to drink, all in beautiful condition." Stephen B. Wickens very truly says: "When the prophets of Israel pronounced the doom of Rabbah, more than a thousand years had given uninterrupted experience of its stability; for a thousand years has it now lain desolate; yet still it is not so utterly extinct but that the Bedouin, who alone frequents the spot, can fold his cattle in its temples and palaces, fulfilling the divine prediction that the proud Rabbah of the Ammonites should be 'a stable for camels and a couching-place for flocks.'"

"*Ammon shall be a perpetual desolation.*" Mr. George Robinson, in "Travels in Palestine and Syria, in the year 1830," wrote: "To the south of the river Zerka commences the country anciently inhabited by the Ammonites; a country in those days as remarkable for its rich productions, as for the number and strength of the cities which covered its surface. It is now one vast desert, having long

since ceased to be inhabited by man in a civilized state. Mr. Buckingham says: "Throughout its whole extent were seen ruined towns in every direction, both before, behind, and on each side of us; generally seated on small eminences, all at a short distance from each other; and all we had yet seen bearing evident marks of former opulence and greatness." J. L. Burckhardt, in "Travels in Syria and the Holy Land, in 1810-11," writes that a large portion of the site of Rabbath is "covered with the ruins of private buildings—but nothing of them remains, except the foundations and some of the door posts."

MOAB.

In addition to the prophecies cited, in which both Ammon and Moab are alluded to, Isaiah, in the 16th chapter, predicts the overflow and desolation of Moab, making five prophets who agreed in foretelling the destruction of that wicked and idolatrous nation, and they do not conflict in any particular with reference to the facts. Jeremiah is fuller in his description than any of the the others, from whom I make the following extracts:

Against Moab thus saith the Lord of hosts, the God of Israel; Woe unto Nebo! for it is spoiled: Kiriathaim is confounded *and* taken: Misgab is confounded and dismayed.

There shall be no more praise of Moab: in Heshbon they have devised evil against it; come, and let us cut it off from *being* a nation. Also thou shalt be cut down, O, Madmen; the sword shall pursue thee.

A voice of crying *shall be* from Horonaim, spoiling and great destruction.

Moab is destroyed; her little ones have caused a cry to be heard. For in the going up of Luhith continual weeping shall go up:

for in the going down of Horonaim the enemies have heard a cry of destruction.

Flee, save your lives, and be like the heath in the wilderness.

For because thou has trusted in thy works and in thy treasures, thou shalt also be taken; and Chemosh shall go forth into captivity *with* his priests and his princes together.

And the spoiler shall come upon every city, and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as the Lord hath spoken.

Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein."—JER. XLVIII: 1-9.

"Moab is confounded; for it is broken down: howl and cry; tell ye it in Arnon, that Moab is spoiled.

And judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath,

And upon Dibon, and upon Nebo, and upon Beth-diblathaim.

And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon,

And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near.

The horn of Moab is cut off and his arm is broken, saith the Lord."—JER. XLVIII: 20-25.

"And joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the wine-presses; none shall tread with shouting; *their* shouting *shall* be no shouting.

From the cry of Heshbon *even* unto Elealeh, *and even* unto Jahaz, have they uttered their voice, from Zoar *even* unto Horonaim, *as* an heifer of three years old; for the waters also of Nimrim shall be desolate.

Moreover I will cause to cease in Moab, saith the Lord, him that offereth in the high places, and him that burneth incense to his gods."—JER. XLVIII: 33-35.

I wish to call attention to two points in connection with this prediction, that are particularly striking:

1. The prophets go into details, mentioning several of the doomed cities by name.

2. They even venture to say that every city shall be destroyed—that no city shall escape.

It is remarkable how both those points have been

fulfilled. Mr. Burckhardt says: "The ruins of Elealeh, Heshbon, Meon, Medeba, Dibon and Aver, all situated on the north side of the Arnon, still subsist to illustrate the history of the children of Israel." In this short extract occur the names of several cities, particularly mentioned by the prophets. Burckhart mentions the names of forty ruined sites that he passed through, in peregrinating the country. Seetzen, who undertook a dangerous tour from Damascus to the Dead Sea, in 1806, found a multitude of ruins, still bearing the old names. The capital, Rabbat-Moab, called by the Greeks, Aereopolis, remained till the time of Jerome, when it was destroyed by an earthquake.

"*The spoiler shall come upon every city, no city shall escape.*" Kitto, Seetzen, Burckhart, Irby, Robinson, and all who travel through the land of ancient Moab, attest the fact that every city has been spoiled, and is now in ruins. "*Her cities are left desolate without any to dwell therein.*" One writer remarks, that "Karrak, a frontier town on the southern border, is the only one now inhabited by man; but its walls have mostly fallen down, and Karrak can now justly lay claim to nothing more than the name of village." How wonderful are the works of the Lord! The prophets said there should not be an inhabited city in Moab, and there is none!

In view of the wonderful fulfillment of the pre-

dictions relative to Ammon and Moab, will not the skeptic exclaim: Surely the Lord is in this book! and I knew it not!

THIRD SPECIFICATION.

PROPHECIES CONCERNING THE PHILISTINES AND THEIR CITIES.

"Thus saith the Lord God: Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy it for the old hatred:

Therefore thus saith the Lord God: Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea coast."—EZEKIEL XXV: 15-16.

"For Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noon day, and Ekron shall be rooted up.

Woe unto the inhabitants of the sea coast, the nation of the Cherethites; the word of the Lord is against you; O, Canaan the land of the Philistines, I will even destroy thee, and there shall be no inhabitant.

And the sea coast shall be dwellings and cottages for shepherds, and folds for flocks."—ZEPHANIAH II: 4-6.

"Thus saith the Lord; For three transgressions of Gaza, and for four, I will not turn away the punishment thereof; because they carried away captive the whole captivity, to deliver them up to Edom:

But I will send a fire on the wall of Gaza, which shall devour the palaces thereof:

And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will turn mine hand against Ekron: and the remnant of the Philistines shall perish, saith the Lord God."—AMOS I: 6-8.

"Baldness is come upon Gaza; Ashkelon is cut off with the remnant of their valley."—JER. XLVII: 5.

"Ashkelon shall see it, and fear: Gaza also shall see it, and be very sorrowful, and Ekron; for her expectation, shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited."—ZECH. IX: 5.

Here are *five* prophets concurring in the prediction that the Philistines should perish, their country become desolate and their cities ruins. How wonderful that they should thus coincide in foretelling the same events? And still more remarkable, that the events should transpire according to the predictions. They said, "the *remnant* of the

Philistines should perish;" and there is not one left to boast of their ancient victories over the Hebrews, or call in question the wonderful exploits of Samson. They were lasting enemies of the Jews. The last conflict between the two nations, took place in the time of the Maccabees, which resulted in the complete overthrow and subjugation of the Philistines, their extermination being so complete, that they are not once mentioned in the New Testament.

That the country is in the desolate condition foretold, is attested by all travellers, without regard to creed or opinion—Infidels and Christians giving the same account. The description of the celebrated Infidel writer, Volney, is almost a complete counterpart of the prophecy. He says: "In the plain between Ramlah and Gaza, we meet with a number of villages, badly built, of dried mud, and which, like the inhabitants, exhibit every mark of poverty and wretchedness. The houses, on a nearer view, are only so many huts, sometimes detached, and sometimes ranged in the form of cells, around a court-yard, enclosed by a mud wall. In winter the people and their cattle may be said to live together, the part of the dwelling allotted to themselves, being only raised two feet above that in which they lodge their beasts. The environs of these villages are sown, at the proper season, with grain and watermelons; all the rest is a desert, and abandoned to the Bedouin Arabs, who feed their

flocks on it. At every step we meet with ruins of towns, dungeons, and castles with fosses, and sometimes a garrison, consisting of the lieutenant of an Aga, and two or three Barbary soldiers, with nothing but a shirt and a musket; but more frequently they are inhabited by jackals, owls and scorpions." — *Travels through Syria and Egypt, in 1783-4-5, by M. C. F. Volney.*

What says the prophet? "*The sea coast shall be dwellings and cottages for shepherds, and folds for flocks.*" And Volney says, in the above extract, that "*the people and their cattle may be said to live together,*" etc. Also, that "all the rest is a desert, abandoned to the Bedouin Arabs, who feed their flocks on it." In 1818, Dr. Robert Richardson, in "*Travels along the Mediterranean and parts adjacent,*" quotes the prophecy, and remarks: "This is the literal truth at present, with respect to the Philistine coast in general, and Askelon and vicinity in particular." A few years ago, Dr. Barclay published a large standard work on Jerusalem, entitled, "*City of the Great King.*" On page 578, he mentions a visit to Ashdod, in which he uses this language: "Forcing our way through the thousands of goats, sheep, camels and donkeys, that crowded around the pool and troughs, we slacked our thirst with the cool water," etc.

"*The king shall perish from Gaza.*" "*Gaza shall be forsaken.*" "*Baldness is come upon Gaza.*" Gaza was repeatedly destroyed, till left without a

king. According to Josephus, it was destroyed the last time by the Jews, to avenge a massacre of their countrymen, at Cesarea. It was finally forsaken and a new town of the same name built on a different spot. Dr. Barclay says, "As we gazed upon the naked, white sand hills, upon which the city seems to have been mainly situated, I thought in a moment of the prophetic declaration: 'Baldness has come upon Gaza!' Of all her splendid palaces once decorating the surrounding hills, we saw no remains whatever, larger than a man's hand—merely a few fragments of various-colored marbles."—*City of the Great King*, page 576.

"*Ashkelon shall be a desolation.*" "*Ashkelon shall not be inhabited.*" An early traveller named Joliffe, says it is "a scene of desolation, the most complete I ever witnessed, except at Nicapolis." Mr. Addison says: "The last of the inhabitants of Ashkelon was laid in his sandy grave many a year back. Upon this forelorn spot, where once was congregated a large population, and where once stood the proudest of the five satrapies of the Philistines, there is now not a single inhabitant." Dr. Barclay says, "Though offering so many inducements for residence in its ruins, yet there is not a single dweller within its walls—the gardens being altogether cultivated by the Fellahin of Jura, an adjacent mud village. * * * There is not a single inhabitant of this once mighty city, and the few Arab villages constructed here and there, by

these pastoral Ishmaelites, are designed almost entirely as folds for the accommodation of flocks.” — *City of the Great King*, page 577.

“*I will cut off the inhabitants from Ashdod.*” Ashdod was besieged twenty-nine years by Psommitticus, King of Egypt—the longest siege recorded in history. The inhabitants have been cut off, till it is reduced to a village. Volney says, “Leaving Yabna, we met successively with various ruins, the most considerable of which are at Ezdoud, the ancient Azotus,* famous at present for its scorpions. This town, so powerful under the Philistines, affords no proof of its ancient importance.” *Ruins of Empire*, chap. II.

“*Ekron shall be rooted up.*” John Kitto, a reliable and standard authority, says: “In the time of Jerome, it was a large village, called *Accaron*. In the time of Breidenbachius, whose travels were first published in 1486, it had declined from a village to a solitary cottage or hut, which still bore the ancient name. No traces of the name or site can now be discovered.”

That those prophets should foretell the destruction of all these cities, is remarkable in itself; but there is a point in connection with it, still more remarkable; that is, the particular phraseology used with reference to each one. They do not simply say that those cities shall all be destroyed—

*Ashdod is called Azotus in New Testament.—Acts viii : 40.

FULFILLED PROPHECIES.

the fulfillment of that would have been wonderful enough—but they particularize :

| PREDICTION. | FULFILLMENT. |
|--|---|
| "Gaza shall be forsaken." | The inhabitants forsook it and built a new town. |
| "Ashkelon shall not be inhabited." "A desolation." | Desolate—not an inhabitant within its walls. |
| "Will cut off the <i>inhabitants</i> from Ashdod." | Inhabitants cut off, till reduced to a dilapidated village, |
| "Ekron shall be rooted up." | No trace of the name or site to be found. |

How remarkable that the very wording of the prophecies should agree so well with the facts fulfilling the same. Will any man now say that the influence of God had nothing to do with the production of these prophecies? Oh, "Tell it not in Gath! Publish it not in Ashkelon!"

FOURTH SPECIFICATION.

PROPHECIES CONCERNING THE CITY OF BABYLON.

"Behold I will stir up the Medes against them, which shall not regard silver, and *as for* gold, they shall not delight in it.

Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.

And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.

It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.

But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.

And the wild beasts of the islands shall cry in their desolate houses, and dragons in *their* pleasant palaces."

"For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord.

I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the Lord of hosts."—ISAIAH XIII: 17-22—XIV: 22-23.

When Isaiah penned the above, Babylon was a growing city, just rising to distinction, every day augmenting its resources, and enlarging its dominion. Nothing seemed more improbable, than that that great city should ever be destroyed. It had all necessary resources at its command—agricultural, mercantile and military. Besides, it was guarded by strong and impregnable walls. A century passed away after Isaiah prophesied, during which, Babylon not only remained "the beauty of the Chaldees' excellency," but actually increased in power and magnificence. It would appear, to human judgment, that Isaiah's prediction had utterly failed. But, a short time before that proud metropolis reached the zenith of its glory, Jeremiah thundered against it as follows:

"And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the Lord.

Behold, I *am* against thee, O destroying mountain, saith the Lord, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.

And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate forever, saith the Lord.

Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillers.

Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion.

And the land shall tremble and sorrow: for every purpose of the

Lord shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant.

The mighty men of Babylon have foreborn to fight, they have remained in *their* holds; their might hath failed; they became as women; they have burned her dwelling places; her bars are broken.

One post shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at *one* end.

And that the passages are stopped, and the reeds they have burned with fire, and the men of war are afrighted.

For thus saith the Lord of hosts, the God of Israel; The daughter of Babylon *is* like a threshing-floor, *it is* time to thresh her; yet a little while, and the time of her harvest shall come.

Nebuchadnezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out.

The violence done to me and to my flesh *be* upon Babylon, shall the inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say.

Therefore thus saith the Lord: Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry.

And Babylon shall become heaps, a dwelling place for dragons, an astonishment, and an hissing, without an inhabitant.

They shall roar together like lions: they shall yell as lions' whelps.

In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the Lord.

I will bring them down like lambs to the slaughter, like rams with he goats.

How is Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations."—JER. LI: 24-41. See also JER. L; LI: 42-64; and IS. XLV and XLVII.

Babylon continued to improve for a short time after Jeremiah prophesied. It was during the long and prosperous reign of Nebuchadnezzar that the greatest improvements took place. According to Berosus, a Chaldean historian, he adorned the temple of Belus, fortified the city with new walls and erected the famous hanging gardens.—*Josephus*

Against Apion, book 1. sec. 19. The part that this ruler took in improving and beautifying the city caused him to say, in the pride of his heart, "Is not this great Babylon that *I* have built for the house of the kingdom by the might of *my* power, and for the honor of *my* majesty?"

But the word of the Lord cannot fail. It had been foretold that even this great city should be brought to desolation; and it must come to pass. That it did come to pass as predicted, is attested by the accounts of the conquest of Babylon, furnished by Herodotus and Xenophon, two of the most ancient and authentic heathen historians.

The Lord called Cyrus by name, and intimated the conspicuous part that he was to perform and how he should perform it, about a hundred years before he was born:

"Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut;

I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron:

And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel."—ISAIAH, xlv: 1-3.

In addition to all this the Lord says: "I will dry up thy rivers." Isaiah, xlv: 27 All these things were minutely fulfilled. The leader of the siege against Babylon was Cyrus the Great. He dried up the river which ran through Babylon by turning the water off into a large artificial lake.

His soldiers divided into two bodies and marched into the city through the bed of the river, both at its ingress and egress. He found the two-leaved gates leading from the river into the city left open through carelessness, and he had nought to do but to march into the city, break the gates and bars that protected the treasures, and take charge of the same. Not only did Cyrus get the "treasures of darkness and hidden riches of secret places" in Babylon, but he also conquered and took the treasures of Cræsus, whose richness is proverbial.

"The Lord hath raised up the spirit of the kings of the Medes," etc. Jer. li:11. *"Go up, O Elam; besiege, O Media."* Isa. xxi:2. "Elam" was the ancient name of Persia. According to Bochart it was changed to "Persia" in the time of Cyrus. Cyrus was king of the Persians, and his uncle Darius Cyaxares was king of Media. It is a well-known historical fact that Babylon was taken by the united forces of Media and Persia, under the command of Cyrus. But Darius was left to rule the same after it was captured.

It was foretold that Cyrus and Darius were to be aided by other nations from the north: *"Prepare against her the nations with the kings of the Medes."* Jeremiah, li:28. *"I will cause to come against Babylon an assembly of great nations from the north country."* Jeremiah, l:9. Xenophon expressly mentions the Armenians, Phrygians,

Lydians, Cappadocians, etc., all of which were north of Babylon.

"The mighty men of Babylon have forborne to fight; they have remained in their holds; their might hath failed." Jeremiah, li: 30. Upon the approach of Cyrus, the Babylonians marched out to give him fight; but were repulsed and driven back to the city, where they remained during a two years' siege. At the end of two years the city was taken by the stratagem already alluded to, fulfilling the prediction: "I have laid a *snare* for thee, and thou art also taken, O Babylon, and thou *wast not aware*." Jer. l: 24.

"Babylon is suddenly fallen." Jer. li: 8. We learn from Herodotus that the attack was so sudden that people in the extreme parts of the city were made prisoners ere those in the center knew anything of the danger.

"In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not awake, saith the Lord."—Jer. li: 39. The chief cause of the remarkable negligence on the part of the Babylonians was the fact that they were then engaged in the celebration of one of their great annual festivals, of which drunkenness was one of the characteristics. Cyrus was aware of this, and took advantage of the occasion. Read the 5th chapter of Daniel.

"Her young men shall fall in the streets."—Jer. l: 30. *"Every one that is found shall be thrust*

through.”—Isaiah xiii:15. Xenophon says Cyrus “sent a body of horse up and down through the streets, bidding them kill those they found abroad; and ordering some who understood the Syrian language, to proclaim it to those that were within their houses to remain within, and that if any were found abroad they should be killed. These men did accordingly.”

About twenty years afterward the Babylonians rebelled against Darius Hystaspes, the third successor of Cyrus. Another siege followed, during which, in order to save their provisions, the Babylonians put to death all their wives and young children, reserving one female to each family; in which we see a fulfillment of the prediction: “in one day two things, *loss of children and widowhood*, shall come upon them in their perfection.” Isa. xlvii:9. After a siege of one year and eight months, the city was taken by the strategy of Zopyrus, a friend of Darius, who cut off his own ears and nose and made the Babylonians believe that Darius had done it; and when he succeeded in getting their confidence and the keys of the city, he opened the gates to the Persians, who then marched in and took possession.

“*They are cruel and will not shew mercy.*”—Jer. 1:42. As soon as the Persians got possession of the city they put three thousand of the citizens to death by crucifixion.

“*The broad walls of Babylon shall be utterly broken, and her high gates burned with fire.*”—Jer.

li:58. To prevent a second insurrection, Darius broke down the greater part of the walls and removed the gates. The gates being of brass, of course they were melted in fire to convert them into other uses.

God said he would punish Bel in Babylon, and “*do judgment* upon all the graven images of Babylon.” Jer. li:47; Is.:xxi:9. Xerxes, son of Darius, Diodorus informs us, took the massive golden statue and other treasures out of the temple of Belus, amounting to a million of dollars, and then commanded that magnificent structure to be destroyed.

But the decree had gone forth that Babylon should become a desolation, and, by the time it was captured by Alexander the Great, it had already begun to assume a desolate appearance. He undertook to rebuild the waste places, and restore the former splendor of the city, but he was cut off in the thirty-third year of his age. The successor of Alexander, Seleucus Nicanor, abandoned it altogether, building a new capital on the Tigris, to which the major part of the Babylonians removed. From that time Babylon hastened to that state of desolation foretold by the prophets. A few years before the birth of Christ, Strabo wrote: “None of Alexander’s successors ever cared more for Babylon; and the remains of that city were entirely neglected. The Persians destroyed one part of it, and time, and the indifference of the Macedo-

nian princes, completed its ruin; especially after Seleucus Nicanor had built Seleucia, in its neighborhood. And, now Seleucia is greater than Babylon, which is so much deserted, that one may apply to it what the comic poet said of another place: 'The great city is become a great desert.'"

By the fifth century after Christ, Babylon became an "utter desolation, without an inhabitant." This is one of the many cases in which there can not be a shadow of a doubt that the prophecies were in existence long before the transpiring of the event predicted. Cyrus took Babylon B. C. 539. Isaiah prophesied in "the days of Uzziah, Jotham, Ahaz and Hezekiah," which was at least 160 years prior to the taking of Babylon, for Hezekiah died B. C. 699. Jeremiah sent his prophecies to Babylon, "in the fourth year of the reign of Zedekiah," fifty-six years before the taking of Babylon—the fourth year of Zedekiah coinciding with 595 B. C. But if there could be any doubt about those dates, one thing is absolutely certain, they foretold the present condition of Babylon; and, according to the universal testimony of travellers, it is just in the condition predicted.

"*Cast her up as heaps, and destroy her utterly.*" "*Babylon shall become heaps.*" Jer. 1:26; li:37. The Infidel writer Volney, says: "Nothing is left of Babylon but heaps of earth, trodden under foot of men."—*The Ruins, chap. IV.* "Where are those walls of Babylon?"—*The Ruins, chap. II.* Mr.

Rich says: "The ruins consist of mounds of earth, formed by the decomposition of buildings." Mr. Keppel says: "Vast heaps constitute all that now remains of ancient Babylon." Mr. Ryal speaks of immense heaps of pulverized bricks and rubbish."

"*Pools of Water.*" Is. xiv : 23. Ryal says: "The floods, in their season, convert the surrounding country into a *morass*." Rich says the same. Sir Robert K. Porter, says: "For a long time after the subsiding of the Euphrates, a great part of the plain is little better than a *swamp*; and large deposits of water are left stagnant in the hollows between the ruins"—*Travels in Ancient Babylonia*, 1817-20.

"*It shall never be inhabited, neither shall it be dwelt in from generation to generation.*" Isaiah xiii : 20. It has been about fourteen centuries since Babylon was inhabited by man, and the ruins are now in such a condition as to preclude their ever being again inhabited. In modern times, men needed a town in that section, and what did they do? Did they go into the ruins of this ancient city and inhabit them? Far from it! They built a little town, about two miles off, and called it Hillah. Kersey Graves, in a late Infidel work, tried to make it appear that the building of Hillah was a falsification of the prophecy. But this only shows the weakness of an attempt to falsify the prophecies. To dwell in a modern village is not to inhabit Babylon by any means. If a man's large and magnifi-

cent residence were to be burned down, leaving the walls standing, and he were to say that he would never permit it to be inhabited, and no man should dwell in it. If, after those walls have crumbled into ruins, he permits a man to build a small cabin in the field, near the ruins, and dwell in it, can it be truthfully said that the man has spoken falsely? Again, Chicago was burned, but rose like Phœnix from her ashes, and is again inhabited. Suppose it should have remained in ruins, for centuries, and become entirely destitute of inhabitants; then suppose a village should have been built two miles from the ruins and called Hillah, could it be said that Chicago had been rebuilt, and that men were dwelling in it? Such efforts as that of Mr. Graves, to make it appear that the prophecies have failed, but strengthen my faith in their fulfillment; for I know that if Infidels could make any respectable effort toward falsifying them, they would do so.

“*Neither shall the Arabian pitch his tent there.*” Is. xiii : 20. It is well known that the superstitious fear of ghosts, and the dread of wild beasts, prevents the Arabs from camping among the ruins.

“*Neither shall the shepherds make their folds there.*” Is. xiii : 20. We have seen, in former pages, that it was prophesied of Rabbath-Ammon, and the Philistine cities, that they should be “stables for camels and folds for flocks.” One might have been ready to conclude, from these repetitions, that the prophets were writing according to human fore-

sight—that it would be naturally expected that deserted cities would be used by shepherds as a shelter for their flocks. But lo, and behold! here is a prediction just the reverse: It is said of Babylon, that shepherds *shall* “*not make their folds there.*” We have seen that the other predictions were fulfilled, and from travellers we learn that this one is also fulfilled, though the reverse of the other. Upon this once fertile spot there is now no pasture for flocks, and the wild beasts would naturally deter shepherds from taking their flocks there. So testify Kitto, Rich, Volney, and all travellers that have anything to say on the subject, without a single exception. Skeptic, pause! Answer me candidly and honestly; *how could the prophets, many years before the destruction of cities, tell which ones would have flocks herded among their ruins, and which ones would not?*

“*But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.*” Is. xiii : 21. When Sir R. K. Porter and party were approaching the ruins, they saw two or three dark objects. Mr. Porter says: “I soon distinguished that the cause of our alarm were two or three majestic *lions.*” He also says the “ruins are now the refuge of *jackals* and other *savage animals.*” Ryal speaks of “deep pits and excavations the dens and undisturbed retreats of *wolves, hyenas, jackals* and wild boars.” Mr. Rich says he “found

porcupine quills, and in most of the cavities a number of *bats* and *owls*." Other writers speak to the same effect.

"*It shall be desolate; every one that goeth by Babylon shall be astonished.*" Jer. 1: 13. Volney exclaims: "O ye solitary ruins!"* Capt. Mignan says: "I cannot portray the overpowering sensations of reverential awe that possessed my mind while contemplating the extent and magnitude of ruin and devastation on every side." *Mignan's Travels*, as quoted by Keith. Mr. Keppel says: "A more complete picture of desolation could not well be imagined." Mr. Porter says: "I could not but feel an indescribable awe in thus passing, as it were, into the gates of fallen Babylon." He speaks of the Euphrates still running through the silent ruins and devastation, and then exclaims: "But how changed the rest of the scene! These broken hills were once palaces; these long, undulating mounds were streets; this vast solitude was filled with the busy subjects of the proud daughter of the East. Now, wasted with misery, her habitations are not to be found." Well might the poet say:

"Babylon, that walked in pride,
Now sleeps a shapeless ruin."

FIFTH SPECIFICATION.

PREDICTION OF MOSES CONCERNING THE DISPERSION OF THE
JEWS AND DESTRUCTION OF THEIR CITIES.

"The Lord shall bring a nation against thee from far, from the end of the earth, as the eagle flieth; a nation whose tongue thou

*THE RUINS, ch. 3.

shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor shew favor to the young; and he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee corn, wine or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee.

And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee: *So that* the man *that is* tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave: So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son and toward her daughter, and toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all *things* secretly in the siege and straitness, wherewith thine enemies shall distress thee in thy gates.

If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD: then the Lord will make thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance.

Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

Also every sickness, and every plague, which *is* not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed.

And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldst not obey the voice of the Lord thy God.

And it shall come to pass, *that* as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.

And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone.

And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart, wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

And the Lord shall bring thee into Egypt again with ships by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy *you*.”—*Deut. xxviii: 49-68*.

This, of course, was to be the case in the event that they departed from the commandments of the Lord. But it is equal to an unconditional prophecy, for Moses goes on to say that they will do wrong, and depart from the commandments:

“I know that after my death ye will utterly corrupt *yourselves*, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands.”—*Deut. xxxi: 29*.

Here, then, is a plain and unequivocal prediction that a foreign nation should come against the Jews, besiege their cities, conquer them, disperse them, and sell some into bondage, leaving but a remnant. A perusal of Josephus' Jewish Wars will show that this was fulfilled when the Romans under Titus invaded their land and destroyed Jerusalem. In proof of the fact that Josephus gives a correct account of this war, he appeals to Vespasian, Titus, and King Agrippa to attest the truthfulness of his statements; and not only so, but Titus signed the book with his own hand, certifying that it was authentic. Here, then, we have the testimony of

two leading generals, one on the side of the Jews and the other on the side of the Romans. If human testimony can be relied upon at all, this history cannot be doubted.

In the prediction before us there are at least twelve distinct statements, and all of them have been fulfilled to the letter :

1. *A nation was to come against them from afar.* Verse 49.

Not only was Rome far from them, in comparison to other nations that had invaded their land, but the soldiers composing the army were mostly from Gaul (France), Spain and Britain. Two of the leading generals, Vespasian and Adrian, were from England, which was then considered and denominated *the end of the earth*. It is said that Cæsar's soldiers were unwilling to follow him to the conquest of Britain, because they thought he was passing the limits of the world. See *Josephus' Wars of the Jews*, book 3, ch. 1, sec. 3; ch. 4; chs. 6 and 7, sec. 3.

2. "*As the eagle flieth.*" Verse 49.

It is well-known that the national ensign under which the Romans fought was an eagle. A fit emblem of their prowess and rapaciousness.

3. "*A nation whose tongue thou shalt not understand.*" 49.

Josephus alludes to the difficulties that arose from the Roman language being unintelligible to the Jews. The Latin is more foreign to the struc-

ture and idiom of the Hebrew than any other ancient language.

4. *It was to be a nation of fierce countenance, disregarding the old and showing no favor to the young.* 50.

Josephus says when the Romans took Gadara, "they slew all the youth, having no mercy on any age whatever."—*Wars, book 3, ch. 7.* On the capture of Joppa, "after the fighting men were killed, they cut the throats of the rest of the multitude, partly in the open air, partly in their own houses, both young and old."—*Wars, book 3, ch. 7.* On taking Tarichea, "Vespasian slew all the "old men, together with others that were useless, who were in number twelve hundred."—*Wars, book 3, ch. 7.*

At Gamala they slew all the inhabitants, including women and infants, only two women escaping. *Wars, book 4, ch. 1.*

5. *"They shall eat the fruit of thy land,"* etc. 51.

Wherever the soldiers marched they feasted upon the good things of the land. In speaking of the capture of different cities by different commanders Josephus frequently uses such language as this: "He allowed the soldiers to seize as plunder all good things."—*Wars, books 2 and 3.*

6. *The invaders were to besiege them in all their gates.* 52. Josephus very particularly records the siege and capture of the principle cities. Such as Jerusalem, *book 6*; Jotapata, *book 3*; Joppa, *book 3, chap. 9*; Tarichea, *chap. 10*; Gamala,

book 4, chap. 1 ; Gischala, chap. 2 ; Gadara, book 4, chap. 9," etc.

7. *They were to suffer terribly by famine, in so much so, that parents should eat their own children.*

Josephus says: "The famine overcame all other passions ; children snatched from the mouths of their fathers the very food they were eating ; and what was still more to be pitied, the mothers did the same as to their infants ; and when those that were most dear, were perishing under their hands, they were not ashamed to take from them the very last drops that might preserve their lives."

Wars, book 5, chap. 10. But that is not all. Moses had foretold that the tender and delicate woman should even eat her own children, "secretly in the siege." Verses 56 and 57. Josephus gives an account of a lady of eminent and wealthy family who "slew her son, and then roasted him, and ate the one-half of him, and kept the other half by her, concealed. Upon this, the Seditious came in presently, and smelling the horrid scent of this food, they threatened her that they would cut her throat immediately, if she did not show them what food she had gotten ready. She replied that she had "saved a very fine portion of it for them," and, withal, uncovered what was left of her son. Hereupon they were seized with horror and amazement of mind, and stood astonished at the sight, when she said to them: "This is my own son, and what hath been done was mine own doing. Come, eat this

food, for I have eaten of it myself. Do not you pretend to be either more tender than a woman, or more compasionate than a mother ; but if you be so scrupulous, and abominate this, my sacrifice, as I have eaten the one-half, let the rest be reserved for me also." After which, those men went out trembling, being never so much affrighted at any thing, as they were at this, and with some difficulty, they left the rest of that meat to the mother."—*Wars, book 6, chap. 3, sec. 4.*

8. *The Jews were to be sore distressed.* 59–61.

Our historian says "the lanes of the city were full of the dead bodies of the aged ; the children and the young men wandered about the market places like shadows, all swelled with famine, and fell down dead wheresoever their misery seized them." *Wars, book 5, chap. 12.* Again, he says : "Those that were thus distressed were very desirous to die, and those already dead were esteemed happy, because they had not lived long enough either to hear or see such miseries." *Book 6, chap. 3.*

9. *They were to be left few in number.* 62.

By the time this terrible war ended the Jews were certainly left few in number. According to the accounts furnished by Josephus, the number of those destroyed during the course of the war could not have been much less than a million and a half. Eleven hundred thousand perished in the siege of Jerusalem alone. They afterward revolted in Egypt, where a great number of them were taken,

and a great multitude were slain.—*Wars, book 6, chaps. 8, 9.*

10. *They were to be plucked off their own land and scattered among all nations.* 63, 64.

They were plucked off their own land when it was subdued and demolished, and it is well known that they are scattered among all nations. They are to be found in Turkey, Poland, Holland, Russia, Prussia, Austria, Germany, Tunis, Morocco, Egypt, Italy, Portugal, France, England, America, Hindoostan, Persia, China, Japan, and, in fact, everywhere on the globe.

11. *Among the nations where they were first driven they were to have no ease, but affliction and sorrow.* 65–67.

Such has been their fate. They have been most woefully despised, persecuted and oppressed. From Gibbon we learn that throughout the Roman Empire, at one time, they were deprived of most of the privileges of citizens, and their synagogues were frequently destroyed by mobs. And in the fifth century those in Alexandria were expelled from the city to the number of forty thousand, their synagogues demolished, and their houses plundered. They were the first victims of the cruelty of Mahomet, and in all Mohammedan countries they have been universally oppressed and abused. It is said when a Persian murders a Jew he has only to cut around his finger so as to draw blood, and the offence is expiated. In Spain, in the seventh cen-

tury, Sisebut, the ruler, confiscated the property and tortured the bodies of a great many, as we learn from Gibbon. And, from the *Encyclopedia Brittanica*, we learn that in 1492, the same year Columbus discovered America, an order was issued that every unbaptized Jew should leave the country in four months or be put to death. This caused a general lamentation among them. They appealed to Ferdinand for mercy, but all in vain. They had to leave the country. From the same publication we learn that there was a general slaughter of Jews in 1391, in which four thousand families were slain. During the same year many thousands were butchered in Cordova, Toledo and Valencia. It must be remembered, also, that when Jerusalem was taken, all the children under seventeen years of age were forcibly taken from their parents and sold into slavery. And S. B. Wickens says that in France, Germany, Spain and Portugal, the children of Jews have often been forcibly taken and given into the hands of priests to be educated as Catholics. He also says, and quotes authority to prove, that the king of Portugal issued a secret order to seize all Jewish children, under fourteen years of age, and disperse them through the country to be brought up as Christians. The order was instantly put into execution. He also states that many parents put their children to death with their own hands, rather than let them fall into the hands of their enemies. —*Milman's Rome; and Fulfillment of Prophecy*, page 125.

But it is unnecessary to dwell on horrid details. It is a well-known fact that the Jews have been persecuted in all countries except, perhaps, the United States ; and even here, though the government has protected them, individuals have mistreated them.

12. *Some of them were to be taken into Egypt and sold as slaves.* 68.

Josephus says "those above seventeen were sent bound into Egypt to work in the mines," those under seventeen were sold "at a very low price, because the numbers sold were so great, and the purchasers but few." "The whole number of those who were carried captive during this war, amounted to ninety-seven thousand."—*Wars, book 6, chaps. 8 and 9.*

Pinnock's-Goldsmith's Rome, speaking of the Coliseum at Rome, says "12,000 Jewish captives were employed in its erection." Egypt was the great slave mart of the world, and was frequently overstocked, which explains why those captives were dull sale there.

Now, remember that fifteen hundred years before these things happened, they were minutely foretold by Moses—he even told his people that they should be carried again into Egypt as slaves and sold in such large numbers that buyers could not be found—and it all came to pass as he predicted. He was inspired of God.

SIXTH SPECIFICATION.

DESOLATION OF THE HOLY LAND FORETOLD.

The Lord said to the children of Israel, through Moses, that if they transgressed his law and did not hearken to his will, which he also said they would do, that the following calamities should come upon their land :

“Your highways shall be desolate.”

“And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.

And I will bring the land into desolation; and your enemies which dwell therein shall be astonished at it.

And I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate, and your cities waste.

Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths.”—LEV. XXVI: 22; 31-34.

“So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the Lord hath laid upon it; *and that* the whole land thereof *is* brimstone* and salt, *and* burning, *that* it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which the Lord overthrew in his anger, and in his wrath: even all nations shall say, Wherefore hath the Lord done thus unto this land? what meaneth the heat of this great anger?

Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt.”—DEUT. XXIX: 22-25.

That this land was at one time fertile and productive, a “land flowing with milk and honey,” can be established by an abundance of authority outside of the Bible. Even such men as Josephus,

*Mr. Roberts, in his “Oriental Illustrations,” says: “When a place is noted for being very unhealthy, or the land very unfruitful, it is called ‘kerthago poomy,’ a place or country of brimstone.”

Tacitus, Gibbon and Volney attest the fact. Josephus says: "Its fruitfulness was such as to invite the most slothful to take pains in its cultivation;" and speaks of Judea and Samaria possessing "excellence and abundance." *Wars, book 3, ch. 3.* Tacitus, the Roman historian, says: "The soil is rich and fertile; besides the fruits known in Italy, the palm and balm tree flourish in great luxuriance."—*History, book 6, sec. 6.* Gibbon says Syria was improved by the most early cultivation, and adds: "From the age of David to that of Heraclius the country was overspread with ancient and flourishing cities." *Decline and Fall, ch. 51.* Volney, comparing the present with the ancient condition of the country, says: "We are informed by the philosophical geographer, Strabo, that the territories of Jamnia and Joppa in Palestine, alone, were formerly so populous as to be able to bring forty thousand armed men into the field. At present they could scarcely furnish three thousand. From the accounts we have of Judea in the time of Titus, and which are to be esteemed tolerably accurate, that country must have contained four millions of inhabitants: but at present there are not perhaps above three hundred thousand." Further on he says: "There is nothing in nature or experience to contradict the great population of high antiquity; without appealing to the positive testimony of history, there are innumerable monuments that depose in favor of the fact. Such are the prodigious quantities of ruins

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dispersed over the plains, and even in the mountains, at this day deserted. On the most remote parts of Carmel are found wild vines and olive trees which must have been conveyed thither by the hand of man ; and in Lebanon, the rocks now abandoned to fir trees and brambles, present us in a thousand places with terraces, which prove they were anciently better cultivated, and consequently much more populous than in our days.”—*Travels in Syria, chap. 32*. Again he says: “The plain country is rich and light, calculated for the greatest fertility.”—*Ibid, chap. 1 sec. 6*.

How remarkable that such a country should become desolate and almost depopulated ! And how much more remarkable that Moses should foretell its condition many hundred years before the change took place ! Notwithstanding the wonderful fertility of the soil, the remarkable salubrity of the climate, and the noted prosperity of the country, the Jewish lawgiver predicted that it should be, as it were, a barren waste, desolate and deserted ; and the other prophets concurred with him in the prophecy, and it has been most strikingly fulfilled, even in the minutest particulars !

“*Your highways shall be desolate.*” Lev. xxvi : 22.

“*The highways [or roads] lie waste.*” Isa. xxxiii : 8.

The Infidel writer, Volney, confirms the truth of this prophecy by saying: “In the interior parts of the country there are neither great roads, nor canals, nor even bridges, etc. The roads in the mountains

are extremely bad. It is remarkable that throughout Syria neither a wagon nor a cart is to be seen." *Travels in Syria, chap. 38.* "There is no establishment either of post or of public conveyance."—*Ibid.* The roads have not changed since Volney's day. A recent writer and traveller, Thos. W. Knox, says: "A rugged path, where the rocks threaten to give us some dangerous tumbles, brings us to Tel el Kady, about four miles from Banias. This place is better known as Dan."—*Life and Adventures in the Orient, page 330.* "Less than an hour from Dan, over a stony and marshy plain, brings us to Ain Belat." *Same book, page 331.* "The way is rough in many places, and we wonder how it has been allowed to remain so in all the thousands of years that it has been in use." *Page 341.* In speaking of a tour from Tabor to Nazareth, he says: "The road is crooked and narrow, and winds among forests of oak and tangles of brush, until within a mile or more of Nazareth, when we get among bare hills." *Page 347.* The condition of the roads is complained of by travelers generally. Chas. Dudley Warner writes: "We went out of the Damascus Gate [at Jerusalem], through which runs the great northern highway to Samaria and Damascus. The road, however, is but a mere path over ledges and through loose stones, fit only for donkeys. If Rehoboam went this way in his chariot to visit Jeroboam in Samaria, there must have existed then a better road." *Atlantic Monthly, Oct., 1876, Art. "Neighborhoods of Jerusalem."*

"*I will make your cities waste.*" Lev. xxvi:31.

"*The cities that are inhabited shall be laid waste.*" Ez. xii:20.

"Volney says: "The towns are destroyed, and the earth stript of inhabitants." "I have visited the places that were the theatre of so much splendor, and have beheld nothing but solitude and desertion."—*The Ruins, chap. 2.* "Every day I met with deserted villages."—*Ruins, chap. 1.* Jericho, which was second only to Jerusalem in size, has been so utterly demolished, that the site it occupied is not definitely known; and even Jerusalem itself is nothing more than a desolate village, when compared with what it was before it was destroyed by the Romans. Volney says of it: "This town presents a striking example of the vicissitudes of human affairs: when we behold its walls levelled, its ditches filled up, and all its buildings embarrassed with ruins, we can scarcely believe we view that celebrated metropolis which formerly withstood the efforts of the most powerful empires, and for a time resisted the arms of Rome herself—in a word, we with difficulty recognize Jerusalem." None of those Syrian cities, at the present time, have anything attractive about them but their unattractiveness. Travelers frequently write of them like Thomas W. Knox: "There is nothing attractive about the place [Deborich]; it has the *repulsive features of most of the Syrian villages*, and you wonder how the natives manage to live, or even wish to

do so.”—*Life and Adventures in the Orient*, page 347.

“*Will bring your sanctuaries unto desolation.*” Lev. xxvi : 31.

So prophesied Moses ; and Volney, with all his infidelity, is on hand to record the fulfillment: “The temples are thrown down.”—*Volney’s Ruins*, chap. 2. When Titus captured Jerusalem, he tried to preserve Solomon’s temple, the chief sanctuary, but all in vain ; it was destroyed, and has never since been rebuilt. Julian made an attempt to rebuild it, but it proved unsuccessful.

“*I will bring the land into desolation ; and your enemies which dwell therein shall be astonished at it.*” Lev. xxvi : 32.

“*The whole land is spoiled.*” “*It is desolate as overthrown by strangers.*” Jer. iv : 20 ; Isa. i : 7.

“*Every one that passeth thereby shall be astonished.*” Jer. xviii : 16.

Says Volney : “So feeble a population in so excellent a country may well *excite our astonishment* ; but this will be increased if we compare the present number of inhabitants with that of ancient times.”—*Travels in Syria*, chap. 32. He says again : “Every day as I proceeded on my journey, I found fields lying waste.”—*The Ruins*, chap. 1. “Nothing is to be seen but solitude and sterility.” *Ruins*, chap. 2. “It is destitute of that fresh and living verdure which almost constantly adorns our own lands, and of the grassy and flowery carpet

which covers the meadows of Normandy and Flanders. The earth in Syria always looks dusty, yet probably the country would have been shaded by forests, had it not been laid waste by the hand of man.”—*Travels in Syria, chap. 32, sec. 1.*

I take space to add one extract from a very recent traveler, Thomas W. Knox. He speaks of his forenoon’s ride being a dreary one, and continues: “We have five hours of it, or nearly that period, in a wild country overlooking the valley of the Jordan on the left, and having no attractions of its own. *It is a scene of desolation.* There were no trees—scarcely is there any vegetation, and the *only inhabitants* are people who *live somewhere else.* The hot, dry landscape is unforbidding in every feature, and only the historic character of the country rewards us for our trouble.”—*Life and Adventures in the Orient, page 332.*

Volney says God “has doubtless pronounced a secret malediction against this land. In what consists that anathema of Heaven? Where is the divine curse which perpetuates the desolation of these countries?”—*Ruins, chap. 2.*

“*I will scatter you among the heathen.*” Lev. xxvi: 33.

We have already seen that this prediction was fulfilled. The Jews have been plucked off their land. Volney says: “I looked for those ancient people and their works, and all I could find was a

faint trace, like to what the foot of a traveler leaves on the sand.”—*Ruins, chapter 2.*

“The wild gazelle on Judah’s hills
Exulting yet may bound,
And drink from all the living rills
That gush on holy ground :
But we must wander witheringly,
In other lands to die ;
And where our father’s ashes be,
Our own may never lie.”

—BYRON’S HEBREW MELODIES.

Again Moses told them that the generation to come of their children, and *the stranger that should come from a far land*, etc., when they should see the great desolation, they should say : “ *Wherefore hath the Lord done this unto this land? What meaneth the heat of this great anger?*” Deut. xxix : 22–24.

Over three thousand years after this language was written, M. C. F. Volney, an avowed infidel, visited this country, *a stranger from a strange land*, and, overpowered with the dreary aspect, thus gave vent to his emotions :

“The history of past times strongly presented itself to my thoughts. I enumerated the kingdoms of Damascus and Idumea ; of Jerusalem and Samaria ; and the warlike states of the Philistines ; and the commercial republics of Phœnicia. ‘This Syria,’ said I to myself, ‘then contained a hundred flourishing cities, and abounded with towns, villages and hamlets. Everywhere one might have seen cultivated fields, frequented roads and crowded habita-

tions. Ah! what are become of those ages of abundance and of life? What are become of so many productions of the hand of man?—Alas! I have traversed this desolate country, I have visited the places that were the theatre of so much splendor, and I have beheld nothing but solitude and desertion. I looked for those ancient people and their works, and all I could find was a faint trace-like to what the foot of a traveller leaves on the sand. The temples are thrown down, the palaces demolished, the ports filled up, the towns destroyed and the earth, stripped of its inhabitants, seems a dreary burying place. Great God! *from whence proceed such melancholy revolutions? For what cause is the fortune of these countries so strikingly changed? Why is not that ancient people reproduced and perpetuated?*”—Volney's *Ruins*, Chap. 2.

How remarkable that such a wonderful confirmation of Scripture should be found in a book written expressly with the design of disproving the Scriptures!

The same question was to be asked by all nations, *i. e.*, individuals in all nations, and Moses even ventures to tell the answer that should be given: “*Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt.*” Deut. xxix:25. And that very answer has been given almost an innumerable number of times.

And now, I say to skeptics: Here is a plain and unquestionable case of fulfilled prophecy. You can not quibble about whether the prophecy was written before the event; for the event is now, and the prediction was written thousands of years ago, and was read by Jews, Greeks, and others, while that land was yet in a prosperous condition. You can not say that Moses and the prophets, Volney and all modern travellers, Jews, Christians and Infidels, have all conspired together to deceive you! I now say, if you are not yet convinced, take the Bible in one hand and Volney's works in the other, go to the Holy Land, perch yourself upon some ancient ruin, read, examine, observe, and meditate. We have the prophecy and the fulfillment can be verified by actual observation at any time. That desolate country stands a living monument to the truth of revelation.

SEVENTH SPECIFICATION.

PROPHECIES CONCERNING THE PERPETUITY OF THE JEWS.

"And yet, for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them; for I am the Lord their God."—LEVITICUS XXVI: 44.

"Lo, the people shall dwell alone, and shall not be reckoned among the nations."—NUMBERS XXIII: 9.

"For I am with thee, saith the Lord, to save thee; though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished."—JEREMIAH XXX: 11.

"Fear thou not, O Jacob my servant, saith the Lord; for I am with thee; for I will make a full end of all the nations whither I have driven thee; but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished."—JEREMIAH XLVI: 28.

We have already seen that the Israelites have, according to these and other predictions, been scattered among all the nations of the earth. Their exact number is not known, but a late issue of the *New York World* states that there are more than there were in the days of King Solomon, and it is estimated that they number near ten million: Full 2,000,000 in Russian dominions; 1,200,000 in Austria; 223,000 in Prussia and Posen; 200,000 in the German States; 87,000 in France; 75,000 in Holland; 13,000 in Belgium; 45,000 in England; 32,000 in Italy, there being half that number in Rome; 400,000 in European Turkey; 6,000 in the Ionian Islands; 9,000 in Denmark; 4,000 in Switzerland; 250,000 in the United States; 50,000 in the remaining American territory, including the West Indies; and a large number in Africa, Spain, Portugal, and other places not estimated. Facts and figures show that that part of the prophecy has been fulfilled.

It was said that they should suffer some among the nations; should be measurably corrected and not left altogether without punishment. We have also seen that that part has been fulfilled; and could accumulate evidence, but it is unnecessary. In connection with this, however, it may be well enough to call attention to the fact that they were to become "a proverb and a by-word" among the nations. Deut. xxviii:37, and Jer. xxiv:9. This is also strikingly fulfilled, and is a part of their punishment. They have been treated with disrespect

in all countries. In Spain it was once a penal offence to call a man a Jew. Mr. Lane says that quarrelling Egyptians call each other dogs, pigs and Jews, and regard the last named as the most degrading epithet. He also states that Arabs often abuse their jaded beasts by calling them very opprobrious nicknames, and finally by calling them Jews. *Manners and Customs of Modern Egyptians*. The Emperor Constantine, in a public document, termed the Jews the most hateful of all people. And you know that in this country we are familiar with such proverbs and by-words as, "It beats the Jews," "As rich as a Jew," "Don't *jew* me!" How did Moses foreknow these things over three thousand years ago?*

Not only were the Jews to be scattered among all nations, but they were to remain a separate and distinct people; they were not to be reckoned among the nations. This, too, has been remarkably fulfilled. They are among all people; yet, as a general rule, intermarry and mingle with none. They

* It is in the mouths of the ignorant and prejudiced that the Jews are a "proverb and by-word;" but that does not alter the fact that the prophecy has been fulfilled. If any one in our country treats those intelligent and thrifty people with disrespect, such an one is not worthy to be called an American citizen, much less "a Christian." The above prediction has been sufficiently fulfilled, and it must be remembered that there are other prophecies concerning those people:

"And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong."
—ZEC. VIII:13.

trade with the Gentiles, but otherwise they associate and worship among themselves. "They dwell alone." In some of the cities throughout the various nations, they live among themselves, isolated from the other inhabitants, in what are called "Jews' Quarters." That is even true of Jerusalem.

How remarkable that, during the long night of their dispersion, they should have remained a separate and distinct people, notwithstanding they have no temple, no prince, no sacrifice, and no certain dwelling place! Reason would have said, that if any nation of antiquity lost its identity, it would be the Jews, scattered as they are, over the whole habitable globe; but, they are the ones, above all others, that have preserved their identity! They realize that they are one. Touch Israel as a cord, and it vibrates to the ends of the earth! "From the tops of the rocks, I see him, from the hills I behold him! lo, the people shall dwell alone, and shall not be reckoned among the nations!" Oh, Israel, whither shall I go from thy presence? Whither shall I flee from thy descendants? If I take the steamers of the Atlantic, or the schooners of the Pacific, and dwell in the Islands of the sea, behold, there are the seed of Isaac! If I go to the remotest trading post on the borders of civilization, behold there are the sons of Abraham.

But the main point in the predictions now under consideration, is their perpetuity. God told them that he would not destroy them utterly; that he

would make a full end of all the surrounding nations, but that he would never make a full end of them. If the Jews were exterminated, or their identity lost, it would nulify the prophecies and nulify the Scriptures ; but as long as they continue they stand forth a living monument of the truth of revelation. This prophecy was first enunciated by Moses, centuries after it was repeated by Jeremiah, and since that time the Jews have undergone many trials and vicisitudes, but they still live. The strength of all nations seems to have been combined to crush them, but they are still in existence. The Egyptians oppressed them ; the Philistines were continually at war with them ; the Chaldeans invaded their land ; the Babylonians carried them captive causing them to hang their harps on the willows, and cease to sing the songs of Jehovah ; bordering nations annoyed them ; the Macedonians annoyed them ; and the Romans overthrew their kingdom and demolished their capital,—and yet, for all that, they were not extinguished ! They were scattered and peeled, murdered and enslaved, yet they survived ; they were dispersed among all nations, yet they preserved their identity. In more modern times, they have been persecuted, down-trodden and oppressed, in Russia, Prussia, Servia, Portugal, Spain, China, Germany, France, England, and other nations, but they are not yet exterminated. They have been robbed, plundered, abused, slain ; their children taken from them ; banished, ostracized,

frustrated, annoyed, harrassed and imprisoned, but they are still on the land, and amongst the living. They can neither be extinguished, nor their identity destroyed. Like Banquo's ghost, they will up, and they will not down. The decree of Jehovah, has gone forth that they shall not be utterly destroyed; and during their latest persecutions, they have been on the increase. They continue to multiply and replenish the earth.

This is about the most convincing case of fulfilled prophecy in the entire list; not only on account of its continuity, but on account of the fact that it is ever present before our eyes. The desolation of Judea, and the destruction of the various cities whose destiny was foretold, are, like this, very remarkable instances of fulfillment, and we take them up and hold them forth as indubitable evidences of God's word; because the fulfillment is not a thing of the past, but continues from year to year, and can, at any time, be subjected to examination. The traveller can go to those scenes of desolation, sit down among the ruins, Bible in hand, and note the wonderful fulfillment of the prophecies. But many of us can not go to those ancient ruins, and, in their solitude, see the finger of God. But the Jews we always have with us. In them we have a fulfillment continually before our eyes. They associate with us, talk with us, trade with us. They are on our streets, in our stores, in all our public places, "epistles known and read of all men," the

ever-living evidence of the fulfillment of the prediction concerning their dispersion and perpetuity! This instance of truthful prediction is subject to the inspection of all. Wherever the prophecy is read, the fulfillment is seen.

The Jews have outlived all their ancient enemies. The destroyed survive the destroyers! Where are those ancient nations that oppressed them? Where are the Assyrians? Where are the Philistines? Where are the Chaldeans? Where are the Macedonians? Where are the Romans? Where are the Ammonites and Moabites? All passed away. There are no people now living that can say that they descended from those nations of antiquity! Nor are there any that can establish the fact that they descended from the ancient Egyptians, or from the Medes and Persians! But the Jews can trace their ancestry back to the people who were delivered from Egyptian bondage by Moses.

As long as the Jews survive I will believe the Bible to be of divine origin. Do you want to shake my faith in the truthfulness of Moses and the prophets? Let me stand by the death-bed of the last surviving Hebrew—let me see him expire, and follow him to the grave; then, and not till then, will I renounce my faith in inspiration! Then, upon the tomb of the last of this ancient race, I will drop a tear, and write as his epitaph:

*“The prophet was deceived;
The Lord deceived the prophet.”*

In the commencement of this chapter, be it remembered, I set out to furnish conclusive and irrefutable evidence that the writings of the Old Testament are of divine origin. I now leave it to the candid and unbiassed reader to decide whether I have accomplished my task. I have shown that Moses, Nahum, Amos, Isaiah, Ezekiel, Jeremiah, Zephaniah, and Zechariah, all foretold events that should transpire, and described conditions that should be brought about, many years, and in some cases, many centuries, before-hand; thus proving the inspiration of eight writers, and the divine origin of thirteen books. It would be an easy matter to demonstrate the same truth with reference to other writers, upon the same line of argument; and, in fact, the divine origin of the book of Daniel, and some others, has been proved so many times, that I would deem it a superfluous undertaking to detain the reader by calling his attention to the minute fulfillment of the many remarkable predictions contained therein. I have labored seven specifications, none of which can be gainsayed or successfully confuted. This proves that the Book is of divine origin, because none but God has the power to foretell, with certainty, future events. "Future contingencies, such as those which relate to the rise and fall of nations and states not yet in existence, or to the minute concerns of individuals not yet born, are secrets which it is evident no man or angel can penetrate, their causes being indeterminate, their

relations with other things fluctuating and unknown. It follows, therefore, that the prediction of such contingent events can not otherwise than proceed from God; and further, since God can not, without a violation of his perfect holiness and rectitude, aid delusion, the inference is equally cogent and necessary that the accomplishment of predictions, delivered by those who profess divine authority, amounts to a full proof that they really possess the authority they assume. Other arguments may be evaded—other evidence may not convince.”* But fulfilled prophecy is evidence that is overwhelmingly convincing, and can not be evaded except by refusing to consider it. Wherefore, we conclude with the apostle Peter, that “*The prophecy came not in old times by the will of man; but holy men of God spake as they were moved by the Holy Spirit.*”†

* Gregory's Letters. † 2 Pet. i : 21.

CHAPTER III.

Conclusive and Irrefragable Proof that the New Testament is of Divine Origin.

“All prophecies are real miracles.”—HUME.

“We have also a more sure word of prophecy; whereunto ye do well that ye take heed.”—PETER.

I PROPOSE now to prove conclusively and beyond doubt that the New Testament is of divine origin, and I shall do so by the same course of reasoning pursued with reference to the Old Testament. I shall show that the writers thereof foretold events long before they occurred, which have transpired exactly according to the prediction. I could give many examples. In fact, one who had not made the subject a special study, would be surprised to find that the New Testament is to so great an extent a prophetical book. It abounds in predictions, like the Old Testament, and some of these, like some of those, are at the present time in process of fulfillment. Out of the many examples that I could give, I select three, and I plant myself firmly

upon those three, and defy any one to show that any one of them has failed :

FIRST SPECIFICATION.

PAUL'S PROPHECY OF THE PAPACY.*

"Now we beseech you, brethren, by the † coming of our Lord Jesus Christ, and *by* our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at and.

Let no man deceive you by any means : for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition ; who opposeth and exalteth himself above all that is called God, or that is worshipped ; so that he as God sitteth in the temple of God, shewing himself that he is God.

Remember ye not, that, when I was yet with you, I told you these things ?

And now ye know what withholdeth that he might be revealed in his time.

For the mystery of iniquity doth already work : only he who now letteth *will let*, until he be taken out of the way.

And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming : *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish ; because they received not the love of truth, that they might be saved."

—2 THESSALONIANS ii: 1-10.

This prediction is most strikingly fulfilled in the Papacy of the Roman Hierarchy. The man of sin

*I have headed this "Paul's Prophecy," but by referring to the first verse of the Epistle it will be seen that both Sylvanus and Timothy were associated with him, so that the prophetic reputation of three leading Christian teachers is risked on its fulfillment.

†Instead of "by" in the first verse, it should read "concerning," and "falling away" in the third verse should read "apostasy." This is the sense of the Greek. He besought them not to be soon shaken in mind "concerning the coming of the Lord," as though he would suddenly appear, for the "apostasy," of which he had told them while with them, must of necessity come first ; and as that would be of long continuance, the second coming of Christ was far off.

is evidently the Pope. In the first place the time of his appearing was not a long way off. The seeds of the apostasy were already sown, and were sprouting when Paul wrote, and the mystery of iniquity would continue to work till the sin of man produced the Man of Sin. But let us notice it, item by item:

1st. There was to be a "falling away," or apostasy.

Now, I inquire, if the union of church and state under Constantine, with all the paraphrenalia that was introduced in the place of the simplicity of the gospel was not a falling away, or apostasy? The introduction of sacerdotal robes, the ringing of bells, the burning of candles, the adoration of images, the sale of indulgencies, priestly absolution, the substitution of mass in the place of the Lord's supper, and of penance in place of repentance, the elevation of the host, the change in all the ordinances, together with the introduction of a thousand frivolous things unknown in the New Testament, mark the Roman Catholic Church as distinct from the church known to Peter, Paul and James, and proves it to be an apostasy from the truth of Christ as promulgated by the apostles. The church of Christ had no rule of faith except the writings of apostles and prophets. But the Roman Hierarchy has superadded to these the *Apocraphy* and ONE HUNDRED AND THIRTY-FIVE OTHER LARGE FOLIO VOLUMES! These include: The Apostolic Fathers, 35 folios; Decretals, 8 volumes; Bulls of the Popes, 10 volumes; Canons and

Decrees, 31 volumes; Acts of the Saints, 51 folios. I ask every candid man to say whether or not this is an apostasy from the institution established by the Judean carpenter, aided by fishermen of Gallilee? Or, as I should rather say, by the Son of God and his inspired apostles.

2d. There was some one in the way that hindered the manifestation of the Man of Sin, who had first to be taken out of the way before that Wicked One should make his appearance. 6-8.

That was evidently the Roman emperor. No pope could arise and assume authority and power till the emperor was removed. So Satan had to work secretly and keep the mystery of iniquity brewing till he got Cæsar's successor dethroned, then embrace the opportunity and hoist the "son of perdition" to the throne. This is no fanciful interpretation gotten up for the occasion, but it was the understanding of all the early fathers before *popery* was developed. Justin Martyr, Origen, Lactantius, Cyril and Jerome all so interpreted the passage; and Tertullian, in the Second Century, commented on it as follows: "Who can this be but the Roman States, the division of which into ten kingdoms will bring on Anti-Christ, and then the Wicked One shall be revealed."—*The Resurrection, ch. 24.* Even one of the Roman bishops, Gregory the Great, now placed in the calendar as a pope, said, in the Sixth Century, if any man affected the title of Universal Bishop he was the Anti-Christ. In fact, it

was the universal belief that the "Man of Sin" was to be a dignitary in the church, who should arise and usurp the reins of government after the Roman emperor was displaced, till the "Man of Sin" himself arose and gave another interpretation. That Christianity was *pure* and *humble* before the downfall of the Roman empire, is attested by the skeptical historian, Gibbon himself. He says: "While the great body was invaded by open violence or undermined by slow decay, a pure and humble religion gently insinuated itself into the minds of men, grew up in silence and obscurity, derived new vigor from opposition, and finally erected the triumphant banner of the cross on the ruins of the Capitol!" But after the state was overthrown and the emperors vacated the throne of the Cæsars the church was corrupted, the apostasy was complete, and the "son of perdition" appeared, a full-grown man!

3d. He "opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."

Mark you, it is not said that he should exhalt himself *above God*, but "above all that is *called* God." And it is well known that the term is frequently applied to kings, rulers and leaders. It is sometimes used in this sense in the Bible. And it is a matter of history that Alexander the Great claimed to be a god, and ordered that divine worship should be

paid to him. The Man of Sin, then, who is the Pope, not any particular pope, but the pope as an officer, was to exhalt himself above all other rulers, and he has done it. Not only does he assume authority over bishops and all ecclesiastical rulers, but he exalts himself above and usurps authority over civil rulers. Pope Gregory VII made King Henry IV wait barefooted at the gate; Pope Alexander III put his foot on the neck of King Frederick I; Pope Celestin lifted the foot that had so often been kissed by kings, bishops and princes, and kicked off the crown of Henry VI. All the satellites of the Pope claim no less than absolute power for him. Molina, an eminent Catholic writer, deposeth as follows: "To oblige men to execute his will, he can not only use censures, but can employ effective chastisements, such as violence and arms, altogether like a temporal prince; although it is better that the Pope, instead of executing these punishments himself, should delegate to this end the secular princes. For this reason it is said that the Pope possesses the two swords, supreme spiritual power, and supreme temporal power."

This is but a sample of the many quotations that I could make showing that the Pope exalts himself above all earthly rulers. He also exalts himself above God and his Son, for he makes void the word of God by his traditions, separating what God has joined together, and joining together what God has left separate; abolishing what God has estab-

lished, and establishing what neither God nor his Son have ever sanctioned. He exhibits himself as God, pretending to be God, not only by changing the laws and ordinances of God, but by the arrogant and presumptuous titles that he assumes, such as "Sovereign Pontiff," "Holy Father," "Universal Patriarch," "Supreme Head," "Successor of Peter," "Prince of the Apostles," "Vicar of Christ," "Infallible One," "Lord of Lords," "His Holiness," "Lord God, the Pope!" Archbishop Purcell made use of some of those titles in his debate with Alexander Campbell, pages 21, 106, 124 and 241. The bishop, however, denied that the pope was *infallible*, or that he claimed to be so. He says: "Is he an infallible? He pretends not verily to be so."—*page 238*. But lo, and behold! since the Bishop gave utterance to that sentiment, "his Holliness" has assembled the chief dignitaries of the church from all parts of the world, and had himself proclaimed infallible. Bishop Purcell went all the way from Cincinnati to Rome to oppose the dogma, but all with no avail. But let us see how the bishops address the Pope: "Thou most Holy Lord, thou the Vicar of Christ, the Bishop of Bishops, the Supreme Judge of the Faith, and Arbiter of all Controversies; Thou, the Head of the Church, the Light of the Nations, let us humbly ask thee," etc.—*Address of the Gallican Bishops to the Pope, appendix, page 595*. But let us hear the Pope's own organ, the *Civiltà Catcatoil*, a paper published in

Rome, and the very highest authority in the church. It says : “ The church is God himself, who is master and ruler of mankind through a visible organism, and of this the head and mouth is the Roman Pontiff.” The church, then, is God? Yes. And the Pope is the head of the church? Yes. Then the Pope is the head of God? Exactly. No wonder he claims the power to abolish the laws of God and set aside his ordinances! In some translations “the wicked” is rendered “the lawless one,” and surely the Pope is the lawless one, assuming the power to set aside both the laws of God and man. Catholic writers frequently declare that he is bound by no law, human or divine : “ *Papa facit quicquid libet, etiam illicita, et est plus quam Deus ;*” which, being interpreted, means “the Pope doth whatsoever he pleases, even things unlawful, and is more than God.”—*Jewell's Apology and Defence, Newton, page 404.*

4th. “ *Whose coming is after the working of Satan with all power and signs and lying wonders,*” etc.—9 and 10.

Any one at all familiar with the papal history will recognize the truth of this as applied to the Roman Pontiff. His works are certainly like the works of Satan, if there is any truth in history. Even Bishop Purcell admits that there were some bad popes, and thinks it probable that they are now roasting in hell for their wickedness. In his debate with Alexander Campbell, the Reformer, he

speaks of the number of popes, and adds: "Of these the first forty were saints or martyrs, a small number only, not more than twenty, can be called bad men."—*Page 146*. On the same page he says that Pope Stephen VI had the body of Formosus, another pope, dug up, and cut off his fingers, and calls it an unpardonable act. On page 144 he repeats that there were some bad popes, and on page 145 he uses this language: "I should not be surprised if these bad popes were, at this moment, expiating their crimes in the penal fires of hell!" The Catholics canonize as saints all those in high station, whom they consider their best and purest men; but of the last fifty popes *only one* has been canonized!—*See Campbell and Purcell Debate, page 154*.

But his coming was also to be "with all power, and signs, and lying wonders." Well, he claims all power. The great Catholic historian, Du Pin, says that at the last Lateran great Synod, one prelate said of the pope: "*He hath all power above all powers, both of heaven and earth.*"—*Du Pin, page 133*. In 1585 Pope Sixtus V. hurled a bull of excommunication against Henry, King of Navarre, and the Prince of Conde, beginning as follows: "The authority given to St. Peter and his successors, by the immense power of the Eternal King, excells all the powers of earthly kings and princes. It passes uncontrollable sentence upon them all—and if it find any of them resisting God's ordinance, it takes

more severe vengeance of them, casting them down from their thrones, though never so puissant, and tumbling them down to the lowest parts of the the earth, as the ministers of aspiring Lucifer." In 1570, Pope Pius V. thundered a similar anathema against the queen of England.—*Comp. Hist. anno., 1570.* But the richest thing of all is a bull of Pope Pius IX, hurled at Victor Immanuel. I have not now a copy of it, I regret to say, but I have one which is almost exactly like it, copied from a Philadelphia paper. It is the bull of the bishop of Philadelphia against a refractory priest, named Wm. Hogan, rector of St. Mary's church, Philadelphia. It is as follows :

"By the authority of God Almighty, the Father, Son and Holy Ghost, and the undefiled Virgin Mary, mother and patroness of our Savior, and of all celestial virtues, Angels, Archangels, Thrones, Dominions, Powers, Cherubims and Seraphims; and of all the Holy Patriarchs, Prophets, and of all the Apostles and Evangelists of the Holy Innocents, who, in the sight of the Holy Lamb, are found worthy to sing the new song of the Holy Martyrs and Holy Confessors, and of all the Holy Virgins, and of all Saints, together with the Holy Elect of God—may he, William Hogan, be damned.

We excommunicate and anathematize him, and from the threshold of the Holy Church of Almighty God, we sequester him, that he may be tormented, disposed and be delivered over with Athan and Abiram, and with those who say unto the Lord, 'depart from us, for we desire none of thy ways;' as a fire is quenched with water, so let the light of him be put out forevermore, unless it shall repent him and make satisfaction. Amen!

May the Father, who created man, curse him! May the Son, who suffered for us, curse him! May the Holy Ghost, who suffered for us in baptism, curse him! May the Holy Cross, which Christ ascended, curse him!

May the Holy and Eternal Virgin Mary, Mother of God, curse him! May St. Michael the advocate of the Holy Souls, curse him! May all the angels, principalities and powers, and all heavenly armies, curse him! May the praise-worthy multitude of Patriarchs and Prophets curse him!

May St. John, the Precursor, and St. John, the Baptist, and St.

Peter and St. Paul, and St. Andrew, and all other of Christ's Apostles together, curse him! And may the rest of our Disciples and Evangelists, who, by their preaching, converted the universe, and the holy and wonderful company of Martyrs and Confessors, who, by their holy works, are found pleasing to God Almighty. May the holy choir of the Holy Virgins, who, for the honor of Christ, have despised the things of the world, damn him! May all the saints from the beginning of the world to everlasting ages, who are found to be beloved of God, damn him!

May he be damned wherever he be, whether in the house or in the stable, the garden or the field, or the highways; or in the woods, or in the waters, or in the church; may he be cursed in living and in dying!

May he be cursed in eating and in drinking, in being hungry, in being thirsty, in fasting, in sleeping, in slumbering, and in sitting, in living, in working, in resting and blood letting!

May he be cursed in all the faculties of his body!

May he be cursed inwardly and outwardly; may he be cursed in his brain, and in his vertex, in his temples, in his eyebrows, in his cheeks, in his jaw-bones, in his nostrils, in his teeth and grinders, in his lips, in his throat, in his shoulders, in his arms, in his fingers.

May he be damned in his mouth, in his breasts, in his heart and purtenances, down to the very stomach!

May he be cursed in his reins and in his groins; in his thighs, in his genitals and in his hips, his knees, and legs, and feet, and toenails!

May he be cursed in all his joints, and articulation of the members; from the crown of his head to the sole of his feet, may there be no soundness.

May the Son of the living God, with all the glory of his majesty, curse him! And may heaven, with all the powers that move therein, rise up against him and curse and damn him; unless he repent and make satisfaction!

*Amen. So be it. Be it so. Amen.**

This is a sample of the one hundred anathemas

* I like the sentiments of A. Pope better than those of *the* pope, when he says :

“And shall this weak and erring hand,
Presume God's bolts to throw,
And deal damnation round the land
On all I deem his foe?”

—UNIVERSAL PRAYER.

commanded by the council of Trent.—*See Camp. and Pur. Deb., page 331.*

But, now for a few samples of the “lying wonders and signs.” It is well known that the mother of Constantine went to Jerusalem and pretended to find the true cross, and travellers tell us that in Catholic States in the Old World, enough pieces of the true cross are exhibited to make forty crosses, and still have material left!

But as I like to have everything that I advance well backed by authorities, I submit a few precious little items from ecclesiastical history. I first quote from Waddington, who says :

“The Empress Constantia, who was building a church at Constantinople to St. Paul, made application to Gregory for the head of that apostle, or, at least, for some portion of his body. The Pope begins his answer by a very polite expression of his sorrow ‘that he neither could nor dared to grant that favor; for the bodies of the holy apostles, Peter and Paul, are so resplendent with miracles and terrific prodigies in their own churches, that no one can approach them without great awe, even for the purpose of adoring them. When my predecessor, of happy memory, wished to change some silver armament which was placed over the most holy body of St. Peter, though at a distance of almost fifteen feet, a warning of no small terror appeared to him. Even I myself wished to make some alteration near the most holy body of St. Paul, and it was necessary to dig rather deeply near his tomb. The superior of the place found some bones which were not at all connected with that tomb; and having presumed to disturb and remove them to some other place, he was visited by certain fearful apparitions, and died suddenly. My predecessor, of holy memory, also undertook to make some repairs near the tomb of St. Laurence; as they were digging, without knowing precisely where the venerable body was placed, they happened to open his sepulchre. The monks and guardians who were at the work, only because they had seen the body of that martyr, though they did not presume so much as to touch it, all died within ten days; to the end that no man might remain in life who had beheld the body of that just man. Be it then known to you, that it is the custom of the Romans, when they give any relics, not to venture to touch any portion of the body; only they put into a box a

piece of linen (called *brandeum*), which is placed near the holy bodies; then it is withdrawn and shut up with due veneration in the church which is to be dedicated, and as many prodigies are then wrought by it, as if the bodies themselves had been carried thither; whence it happened that in the times of St. Leo (as we learn from our ancestors) when some Greeks doubted the virtue of such relics, that the Pope called for a pair of scissors and cut the linen, and blood flowed from the incision. And not at Rome only, but through the whole of the West, it is held sacrilegious to touch the bodies of the saints, nor does such temerity ever remain unpunished. For which reason we are much astonished at the custom of the Greeks to take away the bones of the saints, and we scarcely give credit to it. But what shall I say respecting the bodies of the holy apostles, when it is a known fact that at the time of their martyrdom, a number of the faithful came from the East to claim them? But when they had carried them out of the city, to the second milestone, to a place called the catacombs, the whole multitude was unable to move them farther—such a tempest of thunder and lightning terrified and dispersed them.

The napkin, too, which you wished to be sent at the same time, is with the body and can not be touched more than the body can be approached. But that your religious desire may not be wholly frustrated, I will hasten to send you some part of those chains which St. Paul wore on the neck and hands, if, indeed, I shall succeed in getting off any filings from them. For since many continually solicit as a blessing that they may carry off from those chains some small portion of their filings, *a priest stands by with a file*; and sometimes it happens that some portions fall off from the chains instantly and without delay; while at other times the file is long drawn over the chains, and yet nothing is at last scraped off from them.”—WAD. CH. HIST., PAGES 140 AND 141.

Gibbon bears testimony to the very same “lying wonders” when he says:

“Like Thebes, or Babylon, or Carthage, Rome might have been erased from the earth, if the city had not been animated by a vital principle which again restored her to honor and dominion. A vague tradition was embraced that two Jewish teachers, a tent maker and a fisherman, had formerly been executed in the circus of Nero, and at the end of five hundred years their genuine or fictitious relics were adored as the palladium of Christian Rome.”—DECLINE AND FALL OF ROMAN EMPIRE, vol. 8, page 161.

Another “lying wonder,” which could with equal propriety be called a *wonderful lie*, is the Infallibility Dogma. Pope Adrian VI did unequivocally

deny the pope's infallibility. If right, the Pope is not infallible, for he avows that he is not. If wrong, the Pope is not infallible, for *he* was a pope and yet erred. And yet, for all that, the last Œcumenical Council had the audacity to proclaim the Pope infallible.

I pass over two of the most hideous marks of the "Son of Perdition," the Inquisition and the Sale of Indulgences, for want of space and because they have already been numbered among the things that were.

5th. "With all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." 10.

In 1762 the Parliament of France abolished the Pope's society, called the Jesuits. They give their reasons for their extirpation as follows :

"The consequences of their doctrines destroy the law of nature; break all the bonds of civil society; authorizing lying, theft, perjury, the utmost uncleanness, murder, and all sins! Their doctrines root out all sentiments of humanity; excite rebellion; root out all religion; and substitute all sorts of superstition, blasphemy, irreligion, idolatry."

The order of Parliament from which the above extract is made has been proscribed *thirty-nine* times!

So great is the deceivableness of unrighteousness that the Roman Pontiff even makes his dupes believe that he has the power to annul any oath that they may have taken, thus inducing and fostering perjury! I could cite many authorities to prove

this, but will merely quote the principle as laid down with great care and conciseness by "His Holiness, Lord God Pope Gregory IX:" "Be it known to all who are under the dominion of heretics, that they are *set free from every tie of fidelity* and duty to them, *all oaths or solemn agreement to the contrary notwithstanding.*"—*Decretals of Gregory, lib. 5, tit. 7.* This is in accordance with the principle enunciated by the Third Council of Lateran: "They are not to be called oaths, but perjuries, that are taken against the interests of the church and the holy fathers.—*Con. Lat. III, vol. x, p. 1517.*

So great is the deception, and so strong is the delusion that enclouds the minds of those that believed not the truth, but found pleasure in accepting the unrighteous papacy, that they even believe that the bread and wine in the Eucharist are actually converted into the literal body and blood of Jesus as soon as the priest has pronounced the words: "*Hoc est corpus meum.*" On this subject the creed of Pope Pius IV deposeth as follows:

"I do also profess that in the mass there is offered unto God a true, proper, and propitiatory sacrifice for the quick and the dead; and that, in the most holy sacrament of the holy Eucharist, there is truly, really and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ, and there is a conversion made of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the holy Catholic Church calls TRANSUBSTANTIATION."—*Article XVI.*

It is very evident from the foregoing facts that the prediction of the Apostle has been fulfilled in every

particular, except one, and the time for *its* accomplishment has not yet come, but is approaching:

6th. *“Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming!”*

Here we see that Christ was to consume the “Man of Sin” with the spirit of his mouth, which is his word, and finally destroy him with the brightness of his coming. Well, since the days of the illustrious Luther, the word of the Lord has gradually consumed popery, in so much so that the sale of indulgencies has ceased, and the fires of the Inquisition have been extinguished. The Pope has lost his temporal power, and is slowly but surely losing his spiritual dominion. No one can object that the one remaining item has not yet been fulfilled, for the time of its accomplishment has not come yet. But “the Lord will come, and will not tarry,” and in view of the minute fulfillment of the other particulars, we may rest assured that the Lord will utterly destroy the last vestige of the papacy “with the brightness of his coming!”

Here, then, is one case of New Testament prophecy well attested by the facts of history. I proceed to the

SECOND SPECIFICATION.

PAUL’S PROPHECY CONCERNING MODERN SPIRITUALISM.

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their con-

science seared with a hot iron ; forbidding to marry *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."—1 TIMOTHY IV : 1-3.

This manifestly refers to modern Spiritualism. It was a long time before the prediction was fulfilled. Commentators began to look for the institution so graphically described here, but found it not. Some of them applied it to the Roman Catholics, because a few of the items are applicable to them. But let us give the Catholics their due. Not everything bad can be saddled upon them. There are at least two particulars that can not possibly apply to the Catholics. Catholicism did not arise in the *latter times*. We have seen that that was an early apostasy—the mystery of iniquity was at work when Paul wrote. The institution here foretold was to oppose marriage. Catholicism does not. While the Pope and priests abstain from matrimonial pleasures themselves, they nevertheless look upon marriage as a holy and divine institution, and solemnize it whenever called upon to do so. For a long time there was no fulfillment. Finally the latter times came—the line of demarkation between ancient and modern times was crossed—and the Fox girls began tipping and rapping tables. Well, that was an insignificant affair. There was a little curiosity excited, but it was confined to their own narrow circle of acquaintances. It didn't amount to much. But mind the *foxes*, the *little foxes*, that spoil the vines while the vines have tender grapes!

The *Foxes* formed circles, and kept on tipping, knocking and rapping. The contagion began to spread. Persons in other districts formed circles and developed mediums; then in other states; then in other nations; then throughout the world. It soon assumed a religious aspect. Conventions assembled, papers were started, and books published, setting forth new and startling principles. And now, spiritualism stands before the world the living embodiment of the erroneous principles that the apostle forewarned the disciples should come. I shall take up the prediction, item by item, and show that in the aforesaid institution it is completely and strikingly fulfilled. The apostle enumerates seven particular characteristics that were to mark this “apostasy of the latter times”:

1st. It was to be of modern origin—“in the latter times.” Verse 1.

We are now in the latter times. We speak of “ancient and modern times,” of “ancient and modern history,” and a sect has lately arisen calling themselves “Latter Day Saints.” This is evidently the period looked forward to by Paul as the “latter times”—the most appropriate designation when spoken of by the ancients, but when spoken of by us, who live in this period, it is more appropriately called “modern times.” The apostle, then, had the prophetic foresight to see that there would be such a division of time, as well as to see what would transpire when that period arrived.

Spiritualism arose "in the latter times," for it originated, in Rochester, New York, not over thirty years since. The Spiritualists designate it as "Modern Spiritualism," call it the "New Gospel," and pride themselves on the fact that it is a modern institution. A. J. Davis the chief apostle of the system, says :

"Nor am I impressed to connect the spiritual manifestations of this age with any occurrences of an analogous complexion and character which may have been developed in ages past."—PHIL. OF SP. INTERCOURSE, PAGE 14.

"The miracles and spiritual disclosures of this era flow *naturally* and *consequently* from the state of mental and moral development to which the Anglo-Saxon portion of the human race has generally attained."—IBID., PAGE 18.

2d. "Shall depart from the faith."

That spiritualists in general have departed from the "faith once delivered to the saints," and that the system is diametrically and irreconcilably opposed to the Gospel of Christ and all that Christians hold most dear, is well known. They do not altogether deny the fact, but boast that they discard faith. E. V. Wilson, one of their shining lights, who has recently published a book in favor of Spiritualism, says: "Truly, our religion is a religion of knowledge, *and not a religion of faith.*"—*Truths of Spiritualism*, page 158. Then when asked whether he accepts God and Christ, he replies: "If you mean the Hebraic God and his Christ, in the sense they are taught, I certainly reject them both."—*Ibid*, page 240. On page 116, he denies the authenticity of the Bible, and says "that Christ was a

disembodied spirit controlling Jesus as a medium." On page 56 he says: "Moses and Elias was the familiar spirit of Jesus, and Elias of John the Baptist; and Jesus of Nazareth became the familiar of Paul." You see, he denies the faith and comes out a bald Atheist. On page 142, he exclaims: "Thanks to the All-Father and the dear old Mother God!" On the same page he says: "Mary to our home returned—we to the work of the Gods." He offered to affirm the following proposition: "That the Christian religion, as taught, had its conception and birth in evil, and that the serpent of Genesis is really the founder of your Christianity, he foreseeing the necessity for a redeemer."—*Truths of Spiritualism*, page 321.

Dr. T. L. Nichols, a distinguished Spiritualist, when speaking of the mission of Spiritualism, says:

"Spiritualism meets, neutralizes and destroys Christianity. A Spiritualist is no longer a Christian in any popular sense of the term. Advanced spirits do not teach * * * the atonement of Christ; nothing of the kind."—*Nichols' Monthly Magazine of Social Science and Progressive Literature*, for November, 1854, page 66.

Capt. H. H. Brown, of Michigan, one of their finest orators, in a debate with the author of this work, at Denison, Texas, affirmed, "That the Bible is false in fact and of human origin." In that discussion I advanced the same argument that I am now making to prove the Bible of divine origin, and Capt. Brown was unable to make any reply whatever.

In the testimony of a spirit given in the *Banner of Light*, Nov. 23, 1861, it is said :

“Many times before we have said that we cannot place implicit confidence in that which we find between the lids of the Bible.”

In the *Educator*, a book of 680 octavo pages, professing to come from the spirits of such men as Daniel Webster, John Quincy Adams, Martin Luther, etc., we find such stuff as this :

“The being called God exists, organically, in the form of the being called man.”—*Educator*, page 303.

Says another spirit :

“Every one of you are Gods manifest in the flesh.” “The divine existence is one grand universal man.” “Man is God’s embodiment—his highest, divinest, outer elaboration. God, then, is man, and man is God.”—*Educator*, page 526.

Mr. T. L. Harris, a leading man among them, preached a sermon in London on the teachings of Spiritualists, in which, in summing up their general belief, he said :

“First, that Nature is God. Second, that God is an undeveloped principle in process of evolution. Third, that the Jehovah of the Bible was an unprogressed, ferocious human Spirit, who deceived ancient media. Fourth, that the Lord Christ was but a natural man, possessed of the ordinary mediumistic faculty of spiritual clairvoyance. Fifth, that our Lord’s theological and psychical teachings were but the reproduction of false mythologies. Sixth, that he held his power, great or little, because under the influence of spirits of departed men.

“Shall we go further in this catalogue? We open, then, another series of spiritual teachings. First, that all things originate in nature. Second, that man is a development of the animal. Third, that the first parents of the human race, born of brutes, were themselves but savages of the most degraded type. Fourth, that all things and beings are governed by natural necessity: that man possesses no freedom in the moral will. Fifth, that there is no retrogression, through moral disorders, either of the individual or of the species. Sixth, that vice is virtue in its unprogressive or germinal condition;

that sin is an impossible chimera. Seventh, that self-love is the very center and fountain-head of all human affections, the chief inspirer of all human or spiritual actions. Eighth, that the spiritual world is but a theatre for the continued evolution of human spirits, under the perpetual forces of nature working through self-love.

"Or again, turn to another series: First, that the Scriptures are not the word of God, and that the Divine Spirit never vouchsafed utterance to man. Second, that the Messiah, our Redeemer, is not, in any sense, a Savior of the soul from sin, death and hell. Third, that he never met in combat our spiritual foe; that he never overcame or cast out destroying spirits from their human slaves; that he never made an atonement or expiation for sin; that he never rose in his reassumed humanity from the grave; that he never ascended, glorified to heaven; that he never communicated the Holy Ghost."

I might go on and give quotations *ad in finitum* to show that they deny the faith; but it is unnecessary, it is too plain a case.

3d. "*Giving heed to seducing spirits and doctrines of devils.*"—Verse 1.

Instead of "devils" some render it "demons," or disembodied spirits.

Now this is fulfilled to the letter. They not only give heed to spirits, but seducing spirits. Those spirits deceive them and seduce them from their faith in God, their loyalty to Christ, and allure them from the paths of virtue and holiness. Dr. Wm. B. Potter, for many years a medium, published a work dated June 7, 1866. When speaking of "Spiritualism as it is," he says: "Spiritual literature is *full* of the most *insidious* and *seductive* doctrines, calculated to undermine the very foundations of morality and virtue, and lead to the most *unbridled licentiousness.*"—*Facts, Fancies and Follies of Sp. Explained.*

Dr. P. B. Randolph, a noted Spiritualistic lecturer, withdrew from them in 1858, and in a sermon renouncing the system, delivered in New York, Nov. 21st, 1858, and published in the *Tribune*, he says :

“For seven years I held daily intercourse with what purported to be my mother’s spirit. *I am now firmly persuaded that it was nothing but an evil spirit and infernal demon, who in that guise gained my soul’s confidence, and lead me to the very brink of ruin.* * * Five of my friends destroyed themselves, and I attempted it by direct spiritual influences. Every crime in the calendar has been committed by mortals moved by viewless beings! Adultery, fornication, suicides, etc.”

The same gentleman, in an article in the *Banner of Light*, a leading Spiritualist journal, writes as follows :

“I have a volume of sixty closely written pages, of names of those who have been drawn down from respectability, morality, wealth and intelligence, to the filth of free love, poverty, and to insanity itself.

“Spiritualism is a synonym of all falsities and lies ; a cloak for all kinds of crimes—adultery, murder and lust ; it weakens man’s intellect and individuality ; changes his worship of God to a worship of ghosts.”

S. B. Brittan, editor of the *Spiritual Telegraph*, admits that *thousands* of the devotees of Spiritualism “*have been led astray by fancy and fanaticism !*”—*Richmond and Brittan Debate*, page 147.

Another evidence of the seductive influence of “those spirits,” showing that they are *seducing spirits*, is the fact that they dethrone the reason of so many persons and lead them to insanity. It is well known that Robert Dale Owen, one of the shining lights of Spiritism, became deranged but a few years since, in consequence of the Katie King

fraud. About the same time a Mr. Scott, in Harrison county, Texas, became a raving maniac by tampering with the spirits. I could give many recent instances, but I will cite a few cases from the early history of the delusion, to show that the tendency to insanity has marked it at every step: George Doughty, of Flushing, Long Island, reported in the Brooklyn *Daily Eagle*, of Feb. 25, 1852; Orville Hatch, of Franklin, Conn., *N. Y. Times*, Aug. 20th, 1852; Miss Melissa Haynes, of Cincinnati, *Cin. Times*; the same year a lady from the country, and a young Irishman, *St. Louis Republican*; Robert G. Shaw, wealthy merchant of Boston, *Beloit Journal*, Feb. 10, 1853; Adeline C. Moore, Boston, *Boston Herald*, 1853; Samuel Cole, a medium of Washington county, Ohio, *Philadelphia Register*, Feb. 28th, 1853; Bishop Peabody, Grafton, Ohio, committed suicide, *Cleveland Herald*; Mrs Rich, died at Kirtland, Ohio, under the influence of mediums, Feb. 23, 1853, *Geøuga (O.) Republic*; S. W. Lincoln, Franklin county, N. Y., *Molone Jeffersonian* and *N. Y. Times*; Mathew Langdon, printer, committed suicide, *N. Y. Times*, Jan. 8, 1853. About that time the Superintendent of the Indianapolis Lunatic Asylum, in his report, said: "A new cause of insanity has, within a recent period, been developed. * * * Eighteen have been added to the number of our inmates, during the year, from the so-called "spiritual rappings." Later, the Report of the Ohio Asylum, speaking of

the "causes of insanity," says: "Among these, nothing is more worthy of notice than the large and rapidly increasing number caused by the present popular delusion, "spirit rappings."

Quite recently an able Presbyterian minister, John Marples, Toronto, Canada, was lead into Spiritualism, and died insane. Before his fall he debated with B. F. Underwood.

Mr. E. V. Wilson, "the seer," gives an account of the spirit of an insane woman remaining insane after death, and through whose influence a Mr. Carlton was killed. And he represents the spirit of the murdered man as coming up and saying that he was well pleased that the spirits killed him.—*See Truths of Spiritualism, chap. 38.* If sanctioning murder is not a doctrine of devils, I don't know what could be. But, some one may say, "Well, the spirits and mediums give some good advice." Yes, all seducers give some good advice. They give good advice in order to gain confidence, so as to deceive and lead to ruin. That is well illustrated by the following incident related by Miles Grant:

"We were acquainted with a devoted Christian woman in South Boston, who was persuaded to attend a Spiritualist circle in company with several other professors of religion. The spirit requested them to read the Scriptures, which they did. This led them to believe that a good spirit had come. They were then desired to pray. They had no further doubts but that the spirit of a Christian was visiting them, and giving good instruction. Accordingly they went again and again. When the seducing spirit had fully gained their confidence, so that they believed all he said, he then endeavored to convince them that some portions of the Bible were not reliable. He continued his infidel objections till she, who was a devoted disciple

of Jesus when she first visited the circle, became a medium, and laid her Bible away as of little or no value.”—*Spiritualism Unveiled*.

Many such instances might be given, showing how Spiritism leads its dupes, step by step, till they are so entangled in its meshes that they can not escape. “But evil men and seducers shall wax worse and worse, deceiving and being deceived.”—2 Tim. iii : 13.

4th. “*Speaking lies in hypocrisy.*”—Verse 2.

It is an easy matter to demonstrate that modern Spiritism is characterized by lies, hypocrisy, falsehood and deception. Joel Tiffany, a well-known Spiritualist, who once debated with Eld. Isaac Errett, says :

“After all of our investigations for seven or eight years; we must say that we have as much evidence that they are lying spirits as we have that there are any spirits at all. * * * The doctrines they teach * * * are mostly contradictory and absurd.”—*Spiritualism Unveiled*, page 100.

The spirits frequently lie by representing themselves to be the spirit of one, when, in reality, they are the spirit of another. My readers are all familiar with the well-known Philadelphia case. One of those celestial visitors claimed to be the materialized spirit of Katie King. She allowed some of the men to kiss her, and one smelled her breath, and found she had been eating onions. This led to detection, whereupon it was found that it was the spirit of a young widow named White—a spirit which had not yet left “the form.”

The *Religio-Philosophical Journal*, of May 19th,

1877, says: "The spirit world is a counterpart of this. There are rogues there as well as here." The same paper, in an article headed "Spirit Communications—Their Reliability," says: "There may exist within a spirit the same tendency to deceive, that we find existing with some persons here." The same paper says: "T. Starr King asserted publicly through a medium a short time since, that on that occasion was the first time he ever communicated. How about the other 'T. Starr Kings?' Somebody lies." The same paper says: "Impostors, too, are prevalent in California; two attempted to perform the flower test, but were exposed." And that reminds me that Mrs. Elridge performed that trick in Sherman, Texas, and the flowers produced were grasshopper bitten! Capt. H. H. Brown writes: "The jugglers of India, China, Japan, Persia, and Ceylon, accomplish more wonderful feats than our mediums do, and they obtain the power by a system of training."—*Religio-Phil. Journal*, May 19th, 1877.

Joel Tiffany, in his debate with Mr. Mahan, in Cleveland, admitted that the phenomena were "full of contradictions, absurdity and puerility."—*Page 34*. It is also a fact that their teachings abound in contradictions, as the following list will show: *

* This list was compiled by Isaac Errett, and published in a pamphlet entitled, "Spiritualism Self-Condemned."—PAGES 21, 22, 23. This tract should be read by every one. Standard Publishing Co., Cincinnati, Ohio. Price 6 cents.

In the beginning the Univercœlum was one boundless, undefinable and unimaginal ocean of LIQUID FIRE.—*Rev.*, 120.

Jesus, in all the organic essentials of his spiritual nature *was a woman*; a good, simple-minded, truth-feeling, truth loving soul.—*Present Age*, 35.

The teachings of Christ are rejected as imperfect, injurious, and trifling.—See *Present Age*, 24; *Sp. Teacher*, 42-44; *Courtneys Review of Dods*, p. 70, for specimens.

Holy Ghost is defined to mean *Excellent Laws*.—*Harmon*, ii, 312.

Nature and her laws, created by God.—*Ed.* i, 340.

There are *three* primary spheres in the universe.—*Tiff.* and *Mahan Deb.*, 54.

Supernal Theology says the seventh sphere is about four thousand miles from the earth.—75.

Before the beginning of the creation of the heavens and the earth, matter was void of form, and *darkness prevailed*.—*Koons*, 41.

Christ professed to have come directly from the bosom of the the Father, where Mr. Davis could not live a moment; and all good angels with whom I ever conversed, believe he did thus come.—*Gridley*, 137.

All this is flatly contradicted by *Edmonds*, ii, 58, 59; and *Ballou*, 9.

The Holy Ghost is declared to be the lawful wife of God Almighty.—*Gridley* 153.

God no more created Nature and her laws than they created him.—*Harm.*, ii, 348.

The *Mountain Cove Journal* says there are *four*.

Ballou says there are *seven*.—216.

Mrs. Franklin says: The shining stars are the homes of the spirits.—*Voices from the Spirit World*, 122.

Gridley makes out *six* circles.—*Page* 96.

Supernal Theology affirms heaven to be beyond the seventh sphere.—75.

Mr. Gridley makes the first circle five thousand miles from the earth, and the sixth circle thirty thousand miles.

Ambler makes the first sphere but one hundred miles from the earth.—*Teacher*, 58.

No evil spirits, no devil, no hell.—*Sp. Int.*, 87; *Pres. Age*, 220 and 240; *Teacher*, 116.

No gratification of evil desires in the spirit-world.—*Sp. Int.*, 75.

No deterioration there.—*Hammond*, 100, 103; *Ambler*, 74.

All happy—no discord.—*Ambler*, 74.

Indians in the second sphere.—*Harm.*, ii, 162.

Spirits have material food.—*Harm.*, i, 69, 70; *Ed.*, i, 175, and ii, 140.

Spirits travel faster than electricity.—*Sp. Int.*, 31; *Ed.*, i, 169.

Spirits not deformed by accident.—*Harm.*, i, 171.

Spirits can not pass through solid substances.—*Sp. Int.*, 125, 138, 141.

Instance given of a spirit shut in a sepulcher.—*Ibid*, 136, 131.

Tiffany declares that verbal prayer is idolatrous and false.—*Tiff. and Errett Deb.*, 44.

The devil described.—*Ed.*, ii, 243.

Hosts of evil spirits.—*Ed.*, ii, 242; *Gridley*, 18-28.

Distance to hell.—*Gridley*, 96.

Number of the damned.—*Ibid*, 99.

Gridley, 27 and 129; *Edmonds*, ii, 182 and 522; and *Hammond*, 100, emphatically contradict this.

This denied.—*Ed.*, ii, 184, 185, 206; *Gridley*, 89, 90.

The contrary affirmed by *Edmonds*, ii, 183, 344, 348, 518.

Denied by Hammond.—*Light*, 101.

Denied.—*Ballou*, 210.

Gridley says they travel from sixty to one hundred miles per second.—54.

An account of one who had his spiritual head mashed.—*Gridley*, 51. And of another badly troubled with spiritual dysentery!—*Ibid*.

Brittan's statement of one that went into and came out of a locked trunk.—*Brittan and Richmond's Discussion*, p. 195. See also *Ed.*, i, 444, 445, 449; *Ballou*, 212; *Gridley*, 54; *Mahan and Tif. Debate*, 30.

Edmonds, *Dexter*, *Harris*, *Ferguson*, etc., etc., use written or extempore prayers, and often publish them as being dictated by the spirits.

Of course, where there are so many contradictions there are some lies; so they are "speaking

lies in hypocrisy." No wonder their chief apostle, A. J. Davis, pens the following :

"The spiritual manifestations will come to a crisis very soon, and be rejected *in toto* for their worthlessness and transcendent absurdity, unless media and Spiritualists generally consent to conduct themselves more in harmony with a comprehensive reason, and the principles of a universally applicable philosophy."—*Davis's Pres. Age*, 134.

On page 197, of the same work, we have the following :

TABLE OF EXPLANATIONS.

| Causes of the Phenomena | Proportion or Percentage. | Number of Believers. | Effect upon the believing mind. |
|-----------------------------|---------------------------|----------------------|---------------------------------|
| 1. Voluntary Deception..... | 6 | 100,000 | Impatience. |
| 2. Neurological..... | 5 | 50,000 | Sadness. |
| 3. Vital Electricity..... | 10 | 80,000 | Presumption. |
| 4. Nervo-psychology..... | 15 | 50,000 | Skepticism. |
| 5. Cerebro-sympathy..... | 16 | 86,000 | Confusion. |
| 6. Clairvoyance..... | 8 | 20,000 | Investigation. |
| 7. Departed Spirits..... | 40 | 260,000 | Elevation. |

Only two-fifths of the phenomena claimed to be genuine spirits ; the other three-fifths admitted to be spurious ! "*Falsus in uno, falsus in omnibus !*"

On page 149, of his book, E. V. Wilson compliments the Spiritualists of Fennville, and some other places in Michigan, as *honest* and *truthful*, as much as to say that Spiritualists are not generally so. Again, the "Gentle Wilson," in speaking of the death of a nurseryman, says : "The trees of his nursery, in the pale starlight, bowed to the silent flowers and wept, as he left for the gardens of Eden."—*Truths of Spiritualism*, page 250. Now, I do not dogmatically assert that that is not true, but

I modestly say that I have very serious doubts as to its correctness. On page 377, he speaks of a Mrs. Weaver, and says: "At various times and in sundry places, money in coin and paper, in various sums, has been brought her by her controlling Spirit." That may be true, provided her controlling spirit has not yet "left the form!" On pages 378-9, he gives an account of a Spirit who extracted \$4.00 from a desk, and carried it two miles through the air! "Gentle Wilson," don't think me incredulous, when I say I doubt it. Mr. Wilson tells a great many big stories about what he saw, and what he did, and gives a great many names and dates to impress the reader with his veracity. On page 123 he boasts of his canister and boomshells, charged with names, dates, etc. And generally, he is cautious to make these dates correspond, but sometimes he misses it. On page 183, he says: "Lecturing in Dannville, N. Y., on Monday evening, January 25th, 1860, we saw and described as follows:

"*First.* We see, by the side of this man a Spirit. In life he was a soldier: [describing him fully] he is your cousin, or nephew, and was killed in 1863." He was killed, it appears, just *three years after* his spirit was seen and described by Mr. Wilson! On page 336, he says: "*Tuesday, January 30th*, we left for Harrisburg, Pa." Then on page 337, he says: "*Wednesday, January 30th*, we lectured in Barr's Hall, Harrisburg." But, some Spiritualist may say, "O, Mr.

Wilson is not one of our first class men,—why don't you show that Andrew Jackson Davis lies?" I answer, Mr. Davis does even falsify the facts of history. In a book called "Divine Revelations," he declares that the Evangelists "have not, in all their writings, intimated that miracles were designed as a confirmation of Christ's mission, nor do they represent him as ever making any such declaration."—*Rev.* 507.

Now let the reader turn to the following passages of Scripture, and read: Matt. ix: 6; xi: 1-6; John xi: 15; v: 36; x: 37, 38; xv: 24, and xx: 30, 31.

Once more: Mr. Davis declares that the Council of Nice was constituted of two thousand and forty-eight bishops, who were assembled to settle the sacred canon. On account of their violent conduct Constantine was obliged to disqualify seventeen hundred and thirty from having a voice in deciding which books were and which were not the Word of God. That the three hundred and eighteen left, kept but four, out of fifty gospels then extant, and *rejected entirely* James, Jude, and the Apocalypse. The rejected manuscripts were given to the flames. See *Divine Rev.*, 547, 548.

Now we have simply to say, in reply to all these statements, that they are *unmitigated falsehoods*. No such number of bishops belonged to the Council of Nice; no such number was cast out by Constantine; there was no settlement of the question

of the Scriptural canon by that Council, and no burning of manuscripts of gospels.

These are matters of historical record ; and when we find the great seer thus recklessly falsifying historical documents, who can trust him when he presumes to tell the mysteries of other spheres?—

Spiritualism Self-Condemned, page 25.

Dr. P. B. Randolph, for many years a distinguished medium and lecturer, in a discourse which was delivered in Clinton Hall, New York, and published in the *Tribune*, says :

“I was a medium about eight years, during which time I made three thousand speeches, and traveled over several different countries, proclaiming the new Gospel. * * * Experience has taught me that sixty-five per cent. of the medical clairvoyants are arrant knaves, humbugs and catchpenny impostors ; thirty per cent. are refined, sympathetic, nerval persons, who arrive at approximately true diagnoses by sympathy ; such are not clairvoyants, of course. And five per cent. of the whole are really what they claim to be, in various degrees of perfection. * * * I am personally acquainted with three hundred and forty-one professed medical clairvoyants, and of these there are seven actual seers who will stand a testing ; and of these only one in America ! * * The result of my observation is, that if one half-dozen sounds out of every *five thousand* that pass for spiritual, be genuine—that is, not made by the medium’s foot against the leg of a table or chair, or by some other jugglery—it is a large percentage. When invisible musicians play pianos in dark rooms, if the hands of the medium be mittened and held by others, and the music still goes on, the inference is that they do not produce it. Writing upside down is an art readily obtained after a few weeks’ private practice. Matches, or a lump of phosphorus, make very good imitations of spirit-lights. When spirits in a dark room blow horns and talk through trumpets, if, unknown to the medium, a little printer’s ink be rubbed on the mouth of the instrument, a beautiful black circle will, when lights are introduced, generally be found adorning the medium’s labial appendage. * * * Dark circles are the king humbugs of Spiritualism generally. * * * Of speaking mediums twenty-five per cent. are, in my opinion, victims of demoniac influences ; twenty-five per cent. are deliberate impostors ; eight per cent. may be under healthful spiritual influences, such as are to be

found in all church history; twenty-five per cent. are honest-hearted men and women, laboring under the world-saving fever, who delude themselves and others by imagining they are under the special spiritual influence of some defunct philosopher; and the remaining seventeen per cent. consists of persons who have the power in themselves (although they assign it to the spirits) of inducing at will a dreamy sort of ecstasy, or trance, during which they are frequently insensible to physical pain, and possess an extraordinary power of mental concentration. This trance can easily be induced."

From a communication made through Mr. Bedell, of Constantine, Mich., and purporting to be from the spirit of George Washington, I make the following extract:

"If ther eny here that do not beleve what we Say, they must look on and be convinced, but you must not trifle with us for we are not triffers. we meny times make mistakes and so we are called liars, but this is owing to our neglect of the records that are given us, and also to evel sperits, but we will try to be more careful or correct after we have become more used to writing for our Friends.

"GEORGE WASHINGTON."

Well might the poet exclaim:

"If in your new estate you can not rest,
But must return, O grant us this request:
Come with a noble and celestial air,
And prove your titles to the names you bear.
Give some clear token of your heavenly birth:
Write as good English as you wrote on earth;
And, what were once superfluous to advise,
Don't tell, I beg you, such egregious lies."

—SAXE.

5th. "*Having their conscience seared with a hot iron.*"—Verse 2.

The facts already adduced are sufficient to show that the seductive system of Spiritism leads its devotees from one degree of iniquity to another till the heart becomes so hardened that they can sin

without any remorse of conscience. But I add a few more facts. E. V. Wilson's conscience must be pretty well seared or he couldn't write as follows: "Michigan City!" shouted the brakesman, and we parted; he in sadness, following Jesus; we in joy, following our nose."—*Truths of Sp.*, page 151. I fear his nose will lead him to hell if he keeps on following it—on another page (22) he says it has already smelt sulphur. His conscience must be pretty well seared or he could not utter such a prayer as the following: "Oh! Pullman, we thank thee for this magnificent sleeping car. Oh! Michigan Central Railroad Company, we thank thee for this well-ordered and well-ballanced railway, trusting our precious body into the hands of, first, the engineer; second, the conductor; third, the brakesman, and lastly, we commit ourselves into thy hands, oh! Michigan Central Railroad Company, for the next forty-two days, and beseech thee to employ only such servants as will keep a sharp lookout, remain sober, and land us safely at last in our home. One favor more we ask, oh! Michigan Central Railroad, that you may be moved to send the Gentle Wilson a half-fare ticket over all the railways you own or control—all of which favors we ask for Farmer Mary's sake! Amen."—*Truths of Sp.*, page 143-4.

Dr. Wm. B. Potter, a Spiritual writer, deposeth as follows:

"Parting husbands and wives is one of the notorious tendencies of Spiritualism. The oldest and most influential teacher of Spirit-

ualism has two wives, each of whom he encouraged to get divorced before he married them. When one of the most eloquent trance speakers left her husband, he came out and stated that he knew sixty cases of media leaving companions. We heard one of the most popular impressional speakers say to a large audience, that she was compelled by spirits to secede from a husband with whom she was living very happily. We lately heard a very intellectual, eloquent and popular normal speaker say, in an eloquent address to a large convention of Spiritualists, that 'he would to God that it had parted twenty, where it had parted one.' In short, wherever we go, we find this tendency in Spiritualism."—*Spiritualism As It Is*, pp. 10, 11.

Again he says, on page 20: "After years of careful investigation, we are compelled, *much against our inclinations*, to admit that *more than half* of our travelling media, speakers and prominent Spiritualists, are guilty of immoral and licentious practices, that have justly provoked the abhorrence of all right-thinking people."

Mr. Harris, in the lecture from which we have already quoted, says:

"Murder, adultery, suicide, and the most revolting blasphemies, may be traced directly to the communications and puttings forth of impure spirits, both in ancient and modern times."

He adds to the impressive testimony quoted on a former page:

"And, so far as I am able to judge, the majority of such instances are traceable to the habit of attending *seances*. I earnestly call attention to this point. The man of iron nerves may say that he feels no change of state. He may laugh down the idea of peril. With him it is but a question of time. The vitriol that eats in a day through iron wire, has but to continue the process to eat through the iron bar. It is slow, this poison, but sure. I lift the alarm cry of danger. It is not safe, unless there is a Divine use and value in the act, and so, unless it is in the order of Providence, either to submit to a spirit's influence, or to participate in circles of spirit-manifestations. * * * As with a voice from the secret chambers, where the fair, the young, the virtuous, the unsuspecting, from the mere habit of attending the *seance*, have felt the foul contact of

the larvæ from perdition, I cry to all, 'Shun the *seance*, where the unregenerate, or giddy, or worldly, or volatile and careless medium officiates as the middle stander and opener of the door between the natural and unseen worlds. If you do not wish to become yourselves demoniacs, shun the place and shun the occasion.' To the pure, to those who would remain pure, I can hint such reasons as, if uttered, would make every ear tingle."

Dr. B. F. Hatch, formerly husband of the noted trance-speaking medium, Mrs. Cora V. Hatch, now Mrs. Daniels, deposeth as follows :

"I have heard much of the improvement in individuals in consequence of a belief in Spiritualism. With such I have had no acquaintance. But I have known many whose integrity of character and uprightness of purpose rendered them worthy examples to all around, but who, on becoming mediums, and giving up their individuality, also gave up every sense of honor and decency. A less degree of severity in this remark will apply to a large class of both mediums and believers. There are thousands of high-minded and intelligent Spiritualists who will agree with me that it is no slander in saying that the inculcation of no doctrines in this country has ever shown such disastrous moral and social results as the Spiritual theories. * * * Iniquities which have justly received the condemnation of centuries are openly upheld; vices which would destroy every wholesome regulation of society are crowned as virtues; prostitution is believed to be fidelity to self; marriage an outrage on freedom; love evanescent, and, like the bee, should sip the sweets wherever found; bastards are claimed to be spiritually begotten. All change, of whatever nature, is believed to be an improvement, as there is no retrogression. Iniquity is only the effervescence of the outworkings of a heavenly destiny. God is shorn of his personality and becomes simply a permeating principle, the Bible a libel on common sense, and Christ a mere medium, hardly equal to the spiritual babies of 'this more progressive age.'—*Spiritualism Unveiled*, p. 93.

One of their writers, Dr. Gridley, describes the sufferings inflicted by the spirits upon an aged medium of sixty years, in Southampton, Mass., as follows :

"These spirits would pinch and pound him, twitch him up and throw him down, yell and blaspheme, and use the *most obscene* language that mortal can conceive; they would declare that they were

Christ in one breath and devils in the next; they would tie him head to foot a long time together, in a most excruciating posture; declare they would wring his d——d neck off because he doubted them or refused obedience.”—*Astounding Facts from the Spirit World*, pp. 253-4.

In the *Rel. Phil. Journal*, of June 29th, 1878, A. J. Davis declares it to be impossible to rescue Spiritualism from impostors and pretenders. He declares that every circle “is certain to develop more or less uncertainty and *deception*.” Pronounces the most *reliable* mediums to be unreliable.

The *Providence Journal*, of Oct. 22, 1851, gives an account of a medium by the name of Almira Bezely, of Providence, Rhode Island, who predicted the death of her infant brother, and then poisoned him to death with arsenic. On her trial she confessed the crime, and alleged the “rappings” as the cause.

Many such cases might be given, but it is unnecessary. It is evident that the leading Spiritualists have very small consciousness. Crime has marked the tracks of the delusion from the murder of this child to the murder of S. S. Jones, of the *Religio-Philosophical Journal*.

6th. “*Forbidding to marry*.”—Verse 3.

The Spiritists oppose marriage, and advocate free-love. They feel the force of this passage, as is evinced by the fact that the word “priest” is added in a perverted New Testament, which they claim was revised by the spirits, making it read, “Forbidding the priest to marry.” The galled jade may wince, but they can not saddle it upon the Catholics, for the latter so far from opposing marriage, regard

it as a holy bond, that nought but death can sever.

One of the leading Spiritualists, Victoria Woodhull, edited a paper especially devoted to "free-love" in opposition to matrimony. As they "speak lies in hypocrisy," they may try to deny that this notorious woman is a leading Spiritualist, but they can not deny it, because they elected her President of one of their national conventions. Not only so, but free love crops out almost everywhere in their literature, and there are writers connected with their most respectable journals who oppose the institution of marriage. One of their publications, "Light from the Spirit World," thus boldly enunciates their doctrine: "*The marriage institution of man is wrong, and must be annulled ere the race is redeemed.*"

E. V. Wilson says: "Matehood depends upon the divine law of affinities; hence there is no marriage or giving in marriage in the "Spirit World."—*Truths of Spiritualism*, page 25. Mr. Gridley expresses the same sentiment and adds "*that the same liberty will ere long be given to men on earth, 'who are found worthy to obtain that world and the resurrection of the dead,' (which can be done without putting off the body.)*"—*Gridley*, 171, 172.

On the 323d page of his book, Mr. Wilson gives an account of the wife of a Spiritualist lecturer in Hammonton, N. J., who has been deserted by her husband, and left to make a support for herself and little daughter by sewing. Mr. W. appeals to the

renegade by the gospel of Spiritualism, and advises him as a brother; but what advice does he give him? Here it is: "Step forward, brother, and be a man!" That's good; but let us hear him further, and see what it is to be a man: "Free this woman from the bond that has made her your property." That don't sound so well, and he must add something else, but that being the uppermost thought he repeats it: "Give to her the darling child, and set her free!" Then, for the sake of decency, he adds, "or come to her support like a man."

Mr. Wilson has written a book of 400 pages, in which he alludes to the woman he lives with many times; but never once, in all his writing, does he call her *wife*! He calls her his "mate;" he calls her "Farmer Mary," and almost everything else he can think of, except "wife." He avoids the use of that term as applicable to his own companion, though he applies it to other women; and, in one instance, he applies it to a young woman who was never married, but merely affianced.—*Page 169.*

In 1854 Mr. Ballou, one of the early leaders of Spiritualism, seeing the free-love tendency in the system, gave the following warning, which was published in the *N. Y. Tribune*:

"It will have something of a run. Mediums will be seen exchanging its significant congenialities, fondlings, caresses, and *indescribabilities*. They will receive revelations from high-pretending spirits, cautiously instructing them that the sexual communion of CONGENIALS will greatly sanctify them for the reception of angelic ministrations. Wives and husbands will be rendered miserable, alienated, parted, and then families broken up. There will be spiritual matches,

carnal degradations, and all the inevitable wretchedness thence inevitably resulting. Yet the very persons most active in bringing all this about, will protest their own purity, will resent every suspicion raised to their discredit * * * and will stand boldly out in their real character only when it is not possible to disguise it. *All this has commenced,* and will be fulfilled in due time."

At the Rutland Reformed Convention, which closed June 27, 1858, Mrs. Julia Branch, of New York, in a speech advocating free-love, used the following language :

"I am aware that I have chosen almost a forbidden subject; forbidden from the fact that any one who *can* or *dare* look the marriage question in the face, candidly and openly denouncing the institution as the sole cause of woman's degradation and misery, are objects of suspicion, of scorn, and opprobrious epithets."—*Banner of Light*, July 10, 1858.

In a speech at the Spiritual Convention at Ravenna, Ohio, July 4th and 5th, 1857, Mrs. Lewis said :

"To confine her to love one man was an abridgment of her rights. * * * Although she had one husband in Cleveland, she considered herself married to the whole human race. All men were her husbands, and she had an undying love for them. What business is it to the world whether one man is the father of my children, or ten men are! I have a right to say who shall be the father of my offspring."

Dr. Wm. B. Potter, after fifteen years of experience and observation in the system, says :

"It is a notorious fact, that leading teachers, noted mediums and popular speakers have deserted companions, obtained divorces, gone off with 'Affinities,' or practiced *promiscuous* intercourse to get 'Spiritual element,' or to 'impart vital magnetism for the cure of disease.' The outside world has no just conception of the folly, 'Free-Love,' and licentiousness among Spiritualists; especially on the part of 'healing' and developing mediums.' We could give the names of hundreds, but for the present we spare them.

"At the National Convention of Spiritualists, at Chicago, called to consider the question of a national organization, the only plan

approved by its committee *especially provided* that NO CHARGE *should EVER be entertained against any member, and that ANY person, without ANY regard to moral character, might become a member.* Notorious 'Free-Lovers' and libertines have been *especial* and HONORED correspondents of Spiritual papers. Conventions of Spiritualists have accepted as delegates, and elected to office well-known, *persistent, habitual* LIBERTINES. The late National Convention of Spiritualists, at Philadelphia, through its committee, *refused to even read a proposition to disfellowship known libertines,* but formed a permanent, national organization with annual delegated Conventions, *from which the lowest and most BEASTLY LICENTIOUSNESS SHALL NOT EXCLUDE ANY ONE.*"—*Milner's Religious Denominations, page 534.*

All the while there have been some good men and women among the Spiritualists, that have opposed free-love at every step, but they could not thwart the inevitable; and this only renders the fulfillment of the prophecy all the more remarkable

7th. "*Commanding to abstain from meats.*"*

This being the least distinguishing feature of the system, the apostolic-prophet places it last. The Spiritualists direct to abstain from meats for the purpose of superinducing the mediumistic state. A. J. Davis, in his book called *Arabula*, opposes the killing of deer and all other animals, and, of course, if they can not kill them, they can not eat them. The *Woodhull and Claflin Weekly*, in announcing a Spiritualistic Convention, states that Mrs. Juliet H. Severance, will be one of the speakers, and adds: "Mrs. Severance, more, perhaps, than any other person in the Spiritual ranks, is representative of the important branch of the higher life, *regarding diet*, being a living example

* "*Commanding*" is in italics, which shows that it is a supplied word; "advising" would have done as well.

of its beneficent effects.”—*W. and C. Weekly, Feb. 26th, 1876.*

We sometimes see an item like the following :

“The Spirit of John Murray informs us that in a short time we are all to live without eating: ‘The very *food* with which you now nourish your mortal bodies, *that* will be laid aside.’—*Messages, page 124.* This must seriously affect the produce market, and is an important revelation.”—*Spirit Rapping Unveiled, page 146.*

I admit that Spiritualism is wonderful. It is truly wonderful that such an institution should arise and flourish in this enlightened age. But it is a great deal more wonderful that Paul should know that it would arise, and describe its features, item by item, eighteen centuries ago! There is no way to account for it, except by conceding that he wrote by divine inspiration, and, if he did, “all Scripture is given by inspiration of God,” for he says so. Spiritualists can not say that he described their system by aid of the spirits, because that would be a house divided against itself, which can not stand. Besides, it is not in evidence that any spirit knows the distant future, except the Spirit of the living God. Now, that Spiritualism has been in existence for a number of years, and with its history and characteristics fully before the world, no man can give a description of it, in the same narrow compass, that will excel the description given by the Apostle eighteen hundred years before it originated. We may, then, safely and rationally conclude that Paul was aided by a superhuman, even by a divine influence.

THIRD SPECIFICATION.

PREDICTION CONCERNING AVOWED INFIDELS.

"This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance:

That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

Whereby the world that then was, being overflowed with water, perished:

But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

—II PETER, III: 1-7.

"These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration, because of advantage.

But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ:

How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

These be they who separate themselves, sensual, having not the Spirit."—JUDE 16-19.

In noticing the prophecies of the Old Testament, we frequently found two or more prophets foretelling the same event, and here we find two of the apostles prophetically describing the most open and defiant enemies with whom the Church of Christ has to contend. And now, after all the facts that have been adduced, if Infidels are not yet convinced of the truth of fulfilled prophecy, I say to them: Sirs, you are yourselves a fulfillment of

prophecy—you are fulfilling divine predictions every day you live, every day you scoff at the word of God, and scout the idea of the miracles recorded on its sacred pages. If you can not see a fulfillment of prophecy in the destruction and desolation of the cities and countries enumerated; if you can not see a verification of the word of Jehovah in the dispersion and perpetuity of the Jewish people; if you can discover no accomplishment of prophecy in the rise and progress of the papacy; if you can not see unmistakable evidence of fulfilled prediction in the varied phases of modern Spiritualism; then, I say to you, look nearer home, turn your eyes upon yourselves, observe your own lives, your own character and disposition; compare what *you do* with what the apostles said persons of your description *should do*, and then tell me, whether or not, events foretold in the Bible are coming to pass. But let us look at the prediction more in detail, and see how it fits you. The proof of the tailor is to try on the coat. If the coat fits you, you must acknowledge that Peter and Jude had your pattern when they cut out the cloth and formed the garment.

1st. These lustful scoffers and sensual mockers were to come in the last days—or latter days—which we have shown to mean “modern times.”

You unbelieving scoffers and Infidel quibblers have arisen in modern times. It is but a late thing that your movement has assumed the aspect of or-

ganized and systematic opposition to the religion of the Bible.

2d. The characters described were to be "scoffers."

You are scoffers. James M. Peebles, Spiritualist, in a lecture reported in the *Banner of Light*, speaks of a "class of Spiritualists, *alias* Materialists, who strove to annihilate God, snarled at Jesus, snubbed the apostles, spit upon everything recorded in the Bible, scoffed at prayer, sneered at religion, and madly trampled upon the honest convictions of others." "*Alias* Materialists," that is well said. While there are some Spiritualists that are avowed Infidels, and who are, as scoffers, equalled by few and excelled by none, yet that is not one of their characteristics, while it is a characteristic of the Materialists. While the latter openly denounce and scoff, the former endeavor, by falsehood and deceit, to instill into the mind, principles subversive of the truth, which will gradually undermine the temple of Christ and effect its overthrow. The Spiritualists are like Judas, who said, Hail, Master! and kissed the Christ, while betraying him into the hands of his enemies. The Materialists are like those who mocked and derided him while on the cross, saying, "he saved others, himself he can not save! if he be the King of Israel let him now descend from the cross and we will believe him!" Avowed Infidels are nearly all scoffers from Voltaire, who wrote, "twenty years more, and God will be in pretty plight!" to Dr. Stine, who denounced

Paul as "an old gas-bag, scoundrel and liar." To copy all the scoffs and ridicule of Voltaire and Thomas Paine, would be to transcribe a large portion of their writings. And, indeed, it is superfluous to cite examples to show that any of the Infidel teachers are scoffers, yet I present a few :

Col. Ingersoll makes a business of delivering lectures full of scoffing and blasphemy. The editor of an Infidel paper, giving an account of a debate between Dr. Stine and the author, says of Stine: "He bullies, blusters, swaggers, denounces. In one of his lectures he vociferated: 'Paul is an old gas-bag, an infernal scoundrel and liar!' During the discussion he often made the most frivolous remarks."—*Common Sense*, May, 1875.

James M. Walker, editor of the *Liberal*, in a pamphlet on the Sunday Question, uses the following scoffing language: "A great shadowy god, something between a cloud and an exaggerated man, a wonderful man with long hair, and a look of perpetual sorrow," etc.

Col. Peterson, my old antagonist in the arena of public discussion, is no more given to scoffing than some of the rest of them, yet his writings abound with such expressions as the following: "Repudiate all gods and goddesses, all devils and devilesses, all ghosts and ghostesses!"—*Common Sense*, May, 1875. "We would not give the peace of mind vouchsafed by our knowledge of the glorious fact of annihilation, for a belief in all the Gospels,

Gods, Ghosts, Sons, Virgin Marys, Devils, Trinities, Bibles, Prophets, Popes, Holy Water, Baptisms, Sacraments, Sacrifices, Miracles, Resurrections, Judgments, Angels, Heavens, Hells, Priests or Parsons that ever emanated from the frenzied brain or issued from the exhausted womb of infatuated Humanity.”—*Common Sense*, April, 1875. He speaks of “the benighted hosts of the Christian superstition!” and adds: “O how our heart bleeds when we behold these idolators bowing before the horrid phantom of their priest-ridden imaginations! when we see them ducking in mill-ponds in the full hallucination that they are hyperbolically laving in divine blood! when we behold them chewing a piece of wretched bread, and drinking logwooded alcohol under the diabolical impression that they are, like the Catholics, eating and drinking the veritable flesh and blood of a deceased god! Or, like the Protestants, that they are masticating figuratively the same substances. How long, O, Jupiter-Ammon, shall this thing go on? Cannibals eat missionaries, but Christians are the champion cannibals of the universe!”—*Common Sense*, June 15, 1877.

Infidels, see how you are fulfilling prophecy by scoffing at things divine!

3d. *They were to walk “after their own lusts.”*

They were to acknowledge no guide or standard of right but their own desires. Infidels fill the bill precisely. They have cast aside every restraint.

They have discarded the Bible as a standard. They are left without any guide, and can only fall back upon the maxim: "Whatever is, is right;" or, as some express it, "Whatever a man thinks is right, is right to him." In fact, a great many of them discard all distinction of right and wrong, declaring that there is no such thing as *sin* in the universe! They declare that what we call sins are mere bubbles on the great ocean of right. They deny all accountability; consequently they are set adrift without any moral restraint, "walking after their own lusts."

4th. They were to scoff at the coming of Christ, insisting that nothing supernatural had ever taken place.—Verse 4.

Christians say that Jesus is coming again to judge the world, and wind up this state of affairs. These scoffers reply, "O, that can not be! there will be no hereafter! there never was such a thing as a miracle, and never will be—all things continue as they were from the beginning of the creation!" Christians point to displays of miraculous power interposed since "the beginning of creation," but they deny all that. As they believe in evolution they have to admit some supernatural power, or force, to put evolution in motion; they must, then admit something like a miracle in the "beginning of creation;" but they maintain that since then nothing has occurred but what has been brought about by the operation of natural laws, and that

such a change as Christ's coming implies, can not, therefore, take place. How well Peter described the quibbles of modern infidelity! The Apostle says, "they are willingly ignorant that by the word of God the heavens were of old, and the earth," etc. They lose sight of the fact that the same power that could bring the earth into existence, could destroy it. As the Savior says: "They do err, neither knowing the Scriptures, nor the power of God!" They are willingly ignorant. Though they have the voice of nature, as well as the voice of revelation, they listen to neither, when they come in contact with their theories. They contemplate the natural order of nature,—the oak produces the acorn, and the acorn in turn produces the oak, which again produces the acorn. But run this matter back to the starting point. Which was first, the oak or the acorn? "The acorn." Well, then, you have an acorn that never grew an oak! and that is a miracle. "O, no, the oak was first." Then you have an oak without an acorn, and that is a miracle! Which was first, man or women? or, were they both produced simultaneously? A man without a mother! A woman without a father! Or, a pair without either? Whenever an Infidel goes back to the beginning, he is swamped. But they disregard all these considerations, and the facts of geology, which show, that at several different epochs of the earth's history, God has interposed miraculously, and actually created many new

species of both animals and vegetables. Hear the learned Prof. Hitchcock: "If we take only those larger groups of animals and plants, whose almost entire distinctions from one another has been established beyond all doubt, we shall find at least five nearly complete organic revolutions on the globe."—*Elementary Geology*, page 196.

5th. "*They were to deny the flood.*" Verse 5 and 6.

They were to be willingly ignorant of the fact that the earth being overflowed with water, perished, *i. e.*, they were to deny that there ever was a deluge. This they do scoffingly. One of these predicted mockers, named Maximilian Fox—beware of the foxes—of Napanee, Ontario, speaks of the Bible as a "book of holy absurdities," and then alludes to the flood in the following shocking language: "Old Jehovah curing the world by a cold bath, and Noah's celebrated menagerie."—*Common Sense*, Feb. 15th, 1876. A more refined writer among them, Karl Heinsen, says: "The storms multiplied, other extraordinary phenomena followed, and then arose the renowned Deluge. The patriarch Noah, who understood fishing and owned a ship, succeeded in saving himself with a little colony, while others were drowned, and he ascribed this rescue to the account of this same nothing, namely the especial favor of him who out of nothing had allowed the great flood to go forth. Noah was through a nothing a made man, also without his renowned ark into which he took with him 'a

male and a female' of all animals, that is, his ox and his cow, his he-goat and his she-goat, his cock and hen. Drawing from the great fountain of nothing, he had with nothing puffed himself out to a demigod, and the inheritance of his nothing descended to his sons, Shem, Ham and Japhet. Out of the same fountain which had now already become the source of higher suggestions, predictions, authorisations, etc., were created Abraham, Isaac and Jacob, and all the great nothing-men, on the back ground of history till at last, the greatest of all the old nothing-artists, Moses, reduced the science of nothing to a system which still forms always the foundation of the authority of all humbuggers, and of the belief of all the humbugged." —*Letters to a Pious Man*, page 53.

Thus they scoff and ridicule the idea of a flood, just as Peter said they would do. "But," say the Infidels, "we do not believe there ever was any flood!" I know you do not. That is just what I am writing about. And that is just what Peter foretold. He said you would not believe there ever was a Deluge; or, in other words, you would be wilfully ignorant of it. Infidels are *wilfully* ignorant of the flood, because they have proof enough from three distinct sources, to establish the fact, if they would give the testimony its proper weight.

In the first place, they have the testimony of Moses, whose testimony is entitled to credit because he foretold the destiny and circumstances of the

Jewish people throughout all time; foretold that a nation should come from afar, whose tongue they should not understand, and destroy their chief cities; that they should be scattered among all nations, and become a proverb and by-word; that they should never be utterly destroyed, or become extinct. Surely if he could record historical facts hundreds of years before they transpired, we should believe him when he records events that took place before he wrote.

In the second place, there is a universal tradition of the flood, and historians of ancient times, independent of the Bible writers, testify that it occurred. Nicolaus, of Damascus, who wrote 600 years before Christ, in the 96th book of his Universal History, says :

“There is a great mountain in Armenia, over Minyas, called Baris, upon which, it is reported, that many who fled at the time of the deluge were saved; and that one, who was carried in an ark, came on shore on the top of it, and that the remains of the timber were a great while preserved. This might be the man about whom Moses, the lawgiver of the Jews, did write.”

Berosus, a Chaldean historian, 400 B. C., says: “Xisuthrus [Noah] was warned in a dream that mankind was to be destroyed by a flood on the 15th day of the month, Dæsius, and that he should build a sort of ship and go into it with his friends and kindred, and that he should make a provision of meat and drink, and take into his vessel fowls and four-footed beasts; that Xisuthrus acted according to the admonition; built a ship, and put into it all that

he was commanded, and went into it with his wife and children and dearest friends. When the flood was come and began to abate, Xisuthrus let out some birds, which, finding no food nor place to rest upon, returned to the ship again; after some days he let out the birds again, but they came back with their legs daubed with mud. Some days after he let them go the third time, but then they came to the ship no more. Xisuthrus understood thereby that the earth appeared above the waters, and taking down some of the boards of the ship, he saw that it rested upon a mountain. Sometime after, he and his wife and his pilot went out of the ship to offer sacrifices."—*Shuckford's Connections*, vol. 1, pp. 14, 15.

Of this great historian, the classical American, Charles Anthon, says: "He possessed every advantage which the records of the temple and the learning and tradition of the Chaldeans could afford, and seems to have composed his work with a *serious regard to truth*." *

I might mention the testimony of Hecateus, 580 B. C., and Lucian, 200 A. D., but it is unnecessary. Berosus and Josephus both say that it was claimed by the inhabitants of Armenia that portions of the ark were still in existence in their day. There must have been an ark and a flood, or no such reports would have been started. The belief in a flood seemed to be universal when Josephus and Philo

* For further information see "Heathen Testimonies," by T. Munnell; Standard Publishing Company, Cincinnati, Ohio.

wrote, and since their day the discovery of monumental inscriptions regarding the deluge has rendered the evidence still stronger. * I regard those independent testimonies as possessing some weight, when taken in connection with the fact that there is a tradition of an immense deluge among the Armenians, Greeks, Arabs, Hindoos, Chinese, Scandinavians, and in fact among all nations, not excepting the Fiji Islanders and North American Indians.

In the third place, Infidels are "*wilfully* ignorant" of the flood because geology shows that the whole earth was at one time inundated with water. As Hugh Miller would say, "The testimony is in the Rocks." The inhabitants of the ocean are found petrified upon the highest hills, and there are in Western Pennsylvania and in several of the Western States, hard, flinty rocks, that are evidently not natives, and skeptical scientists themselves account for their presence by saying that they floated in great cakes of ice from the icy mountains of the arctic region.

But it is unnecessary to "give line upon line." The foregoing facts are sufficient to show that unbelievers are *willingly ignorant* of the flood, *i. e.*, that knowledge of it is within their reach, but they will not receive it; in other words, that they have proof of it, but will not receive it. Skeptics, we hear

* Those discovered in Assyria, by Mr. Geo. Smith, are particular invaluable.

some talk about mind-reading. How could Peter read your minds eighteen hundred years ago?

6th. They were to deny the future destruction of the earth by fire. 5-7.

This, it is well known, that the Infidels do, and the apostle sets it down that they are *wilfully* ignorant of this as of the other: "But the heavens and the earth, which are now, by the same word, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." The argument of the apostle is a good one, that the same God who made the world and peopled it with innumerable inhabitants, and once destroyed it by water, has the power to destroy it by fire; and as God, according to the reliable testimony which we have, declared by his word before the flood that it should come, and it did, as he has by the same word informed us that it should be destroyed by fire, it will most surely come to pass. Nevertheless, Infidels have argued that the earth can not be destroyed by fire on account of the abundance of water on the globe. The sacred writer seems to anticipate that objection when he shows that God has from the beginning controlled the water according to his own will. Notwithstanding three-fourths of the earth's surface is covered with water, nothing is more probable than that the globe should at some future time be enwrapped in flames. It has long since been demonstrated by men of science that even water may be placed under such conditions as to cause

it to burn with a fury and intensity surpassing all human imagination! The same is also true of the atmosphere, as is shown by the wonderful ravages of the fire-fiend in Wisconsin and Minnesota not many years since. Some unbelieving but scientific men tell us that with the exception of a crust on the surface of some sixty miles in thickness, the earth beneath us is one vast mass of fire, hotter than any smelter's furnace; and when we watch volcanoes furiously belching forth immense streams of burning lava, we may not think it at all improbable. And though man has been able to penetrate but a short distance into the earth, great reservoirs of gas have been discovered. This gas, when ignited, has proved very destructive to life and property. Besides rivers of oil have been discovered flowing beneath the earth. All these facts make the preservation of the earth a greater wonder than its destruction would be, and admonish us that as easy as a man can strike a match and ignite the gas or light a bonfire, the creator of the world could, by a combination of the forces alluded to, if not by others unknown to us, wrap this earth in a vast sheet of fire, causing the atmosphere to pass away with a great noise and the elements to melt with fervent heat.

But my object was to show that Peter foretold what position the Infidels should occupy, and the theories they would advance; this I have sufficiently done. He foretold that they should scoff, and scout the idea of Christ's reappearing, deny the

miraculous, be "willingly ignorant" of the flood, and disbelieve the threatened destruction of the earth by fire; and it has come to pass even as it was predicted. This establishes the claim of Peter and Jude to prophetic foresight, which implies divine inspiration. And if the writings of those men were inspired, the writings of Paul were, for Peter endorses his epistles as Scripture right here in this same chapter; yea, all the apostles were inspired, for Jude endorses them as such.

The religion of Jesus has three great enemies, Popery, Spiritualism and open Infidelity. How remarkable that the rise and progress of these three systems should be foretold and their characteristics described in the very beginning of the Christian era. Well might Peter say, "we have a more sure word of prophecy unto which we do well to take heed!" I just regard this chapter of evidence as irrefragable and irrefutable. These writers could not have foretold these things with such remarkable accuracy unless they were aided by divine power, and if aided by divine power the religion they promulgated is all that they claim for it.

The prophetic chapter of evidence is peculiarly strong and invincible. Not only does it afford evidence before our eyes, evidence of which the senses can take cognizance; but it is *growing evidence*. It is continually augmenting and increasing, becoming

more ponderous and voluminous every year, and increasing in strength and convincing force every decade. At the advent of Messiah it was considered strong and invincible, but since then many unfulfilled prophecies have found their fulfillment, and many new ones have been uttered which are now fulfilling before our eyes. The rise of the "man of sin," "the son of perdition," added a new link, and made stronger the chain of divine predictions, and since the rise of Spiritualism and the development of Infidelity, the evidence arising from fulfilled prophecy is stronger than it ever was before. Every step of the world's progress develops something that illustrates and confirms the prophecies, and almost every page of history that is written records some fact that says to us, in unmistakable tones, that God abounded unto the apostles and prophets in all wisdom and prudence, having made known to them the mystery of his will according to his good pleasure. Pause! Our conclusion is reached, *That the New Testament is of Divine Origin.*

NOTE.—To the honest and sincere skeptic, and to others, I wish to say that candor compels me to confess that there are some difficulties in the way of the conclusion reached, THAT THE BIBLE IS OF DIVINE ORIGIN; but those difficulties are not insurmountable, while there are insurmountable difficulties in the way of any other conclusion. The many wonderful cases of fulfilled prophecy, as well as the facts reverted to in the first chapter, are perfectly inexplicable upon any hypothesis other than that the book contains a revelation, of which God is the fountain and the source. I wish further to say, that while I have in these pages established, as I verily believe, the claim of Scripture writers to inspiration, I commit myself to the defence of no

THEORY OF INSPIRATION. Be it especially noted that I do not claim the same degree of inspiration for the various parts of the Divine Volume. Nor do I deny the human element in the production of the book and its transmission to us. To say that the book, as we have it, is either entirely divine or wholly human would be one sided, indeed. But that it is of God to man and through man, for the glory of God and the good of man, is what the facts say, *non ego*.

PART II.

DIVINE ORIGIN OF THE CHRISTIAN RELIGION.

Having proved in Part First that the Bible is of divine origin, it is altogether gratuitous on the part of the author to prove the divinity of the religion which it teaches. The divine origin of one being proved, the divine origin of the other necessarily follows. But I desire to add “line upon line, and precept upon precept,” that by “two immutable things” the reader may have strong confidence. I wish to go back to the starting place and reach the same point by a different road—establish the same conclusion by a different course of reasoning. I wish the reader, therefore, for the time being, to forget all that has been advanced in former chapters; forget the wonderful similarity of Nature and the Bible; forget the remarkable unity of the Great Volume; forget all of the astonishing instances of fulfilled prophecy adduced; forget all that has been established; and we will begin the Second Part just as though nothing had been proved. With these preliminaries I proceed to adduce the proof that “*The Religion of Jesus Christ is of Divine Origin.*”

CHAPTER I.

The Historical Books of the New Testament are Credible and Trustworthy.

BY the historical books of the New Testament are meant, of course, Matthew, Mark, Luke, John and Acts of Apostles.

And here, again, I enter upon a work that is wholly gratuitous. For every historical work that has been accepted as such by any considerable portion of mankind, must be considered as reliable and truthful, unless the contrary can be shown. Not only so, but it is a well established and undeniable principle of law that every witness must be presumed to be credible and competent, till the contrary can be shown. I could show that this principle will apply to the testimony of Matthew, Mark, Luke and John, and thus throw the *onus probandi* upon the Infidels. But, as one of the brightest lights that ever graced the legal profession has spoken on this point, I will give the reader the benefit of his matured thoughts. I refer to Simon Greenleaf, LL. D., author of a work on legal evidence, which is the leading authority on that subject. In a work entitled "Testimony of the Evangelists," he says :

"Proceeding further, to inquire whether the facts related by the

Four Evangelists are proved by competent and satisfactory evidence, we are led, first, to consider *on which side lies the burden* of establishing the credibility of the witnesses. The very statement of such a question startles us, because, in the affairs of ordinary life, the uniform course is to presume every witness to be credible until the contrary is shown, the burden of proof lying on the objector. But this only serves to show the injustice with which the writers of the gospels have ever been treated by Infidels; an injustice silently acquiesced in even by Christians; in requiring the Christian affirmatively, and by positive evidence, *aliunde*, to establish the credibility of his witnesses above all others, before their testimony is entitled to be considered, and in permitting the testimony of a single profane writer, alone and uncorroborated, to out-weigh that of any single Christian. * * * It is time that this injustice should cease; that the testimony of the Evangelists should be admitted to be true, until it can be disproved by those who would impugn it; that the silence of one sacred writer, on any point, should no more detract from his own veracity or that of the other historians, than the like circumstance is permitted to do among profane writers; and that the Four Evangelists should be admitted in corroboration of each other, as readily as Josephus and Tacitus, or Polybius and Livy.—*Tes. Ev.* pp. 24, 26. See, also, *Dr. Chalmers' Evidences*, pp. 72, 74.

This able jurist also gives the logical line of argument on the genuineness of these books, as follows:

“The genuineness of these writings really admits of as little doubt, and is as susceptible of as ready proof as that of any ancient writings whatever. The rule of municipal law on this subject is familiar, and applies with equal force to all ancient writings, whether documentary or otherwise.

“The first inquiry, when an ancient document is offered in evidence in our courts, is, whether it comes from the proper repository; that is, whether it is found in the place where and under the care of persons with whom such writings might naturally and reasonably be expected to be found; for it is this custody which gives authenticity to documents found within it. If they came from such a place and bear no evident marks of forgery, the law presumes that they are genuine, and they are admitted to be read in evidence, unless the opposing party is able successfully to impeach them.

“The burden of showing them to be false and unworthy of credit, is devolved on the party who makes that objection. The presumption of law is the judgment of charity. It presumes that every man is innocent until he is proved to be guilty; that everything has been done fairly and legally until it is proved to have been otherwise; and that every document found in its proper repository and not bearing marks of forgery, is genuine. Now, this is pre-

cisely the case with the sacred writings. They have been used in the church from time immemorial, and thus are found in the place where alone they ought to be looked for."—*Testimony of the Evangelists*, pp. 7, 8.

With reference to the objection that now we have only copies of the original, he says :

"If it be objected that the originals are lost, and that copies alone are now produced, the principles of the municipal law here also afford a satisfactory answer. * * * If any ancient document concerning our public rights were lost, copies which had been as universally received and acted upon as the Four Gospels have been, would have been received in evidence in any of our courts of justice without the slightest hesitation. The entire text of the Corpus Juris Civilis is received as authority in all the courts of continental Europe upon much weaker evidence of its genuineness; for the integrity of the Sacred Text has been preserved by the jealousy of opposing sects beyond any moral possibility of corruption, while that of the Roman Civil Law has been preserved only by tacit consent, without the interests of any opposing school to watch over and preserve it from alteration.

"These copies of the Holy Scriptures, having thus been in familiar use in the churches, from the time when the text was committed to writing; having been watched with vigilance by so many sects, opposed to each other in doctrine, yet all appealing to these Scriptures for the correctness of their faith; and having in all ages, down to this day, been respected as the authoritative source of all ecclesiastical power and government, and submitted to and acted under, in regard to so many claims of right on the one hand, and so many obligations of duty on the other; it is quite erroneous to suppose that the Christian is bound to offer any further proof of their genuineness or authenticity. *It is for the objector to show them spurious; for on him, by the plainest rules of law, lies the burden of proof.* If it were the case of a claim to a franchise, and a copy of an ancient deed or charter were produced in support of the title, under parallel circumstances on which to presume its genuineness, no lawyer, it is believed, would venture to deny its admissibility in evidence, nor the satisfactory character of the proof."—*Testimony of the Evangelists*, pp. 9, 10.

I shall prove the credibility of these books just as an attorney proves the claims of his client in court. Herelies, 1st, upon the testimony of his own witnesses; 2d, upon the admission of witnesses on the opposite side; 3d, upon circumstantial evidence.

And whatever opposing attorneys may admit, is also so much in his favor. Christianity may be considered as the plaintiff in the case. Apostles, apologists, and all early Christian writers and speakers are witnesses for the plaintiff. Early Pagan, Jewish and Infidel writers, such as Tacitus, Josephus, Celsus and Julian, are opposing witnesses, brought into court to testify against Christianity. While modern Infidel writers and modern apologists may be considered as attorneys in the case. Such, then, is the order that I shall observe in adducing my evidence. I shall first introduce, briefly, the testimony of the friends of Christ; secondly, consider the admissions of his enemies; and, in the third place, weigh the circumstantial evidence bearing upon the credibility of his biographies.

1. The testimony of the friends of Jesus.

I deem it unnecessary to cite this part of the testimony at any great length, if indeed it were practicable to do so. I shall therefore be content with a very brief synopsis of the same. Also I shall merely *state* this part of the evidence without making any effort to discuss the same.* The credibility of histories may be established in two ways; either by approving the books themselves, or by corroborating the facts recorded therein. The truthfulness

*For a more elaborate discussion of this branch of apologetics, the reader is referred to such works as "Genuineness and Authenticity of the Gospels," by Pres. Hinsdale, and "Reason and Revelation," by Pres. Milligan.

of the five books under consideration is attested in both those ways.

According to the best sources of information these books were written at or near the following dates : Matthew, A. D. 42 ; Luke, A. D. 61 ; Acts, A. D. 63 ; Mark, A. D. 64 ; John, A. D. 97. At all events they were written during the first century. I remark further, with special reference to *Luke* and *Acts*, that they were written before Paul's release from his imprisonment at Rome, for Acts terminates abruptly by leaving him there, and Luke was written before Acts, the one being a continuation of the other. While these book are not mentioned by name during the century in which they were written, from the very nature of the case, their contents are powerfully confirmed and corroborated by apostolic epistles written during the same age. What these books record, the epistles assume as well-known facts ; thus showing that these narratives possessed a solid basis of fact.

Then come the Fathers and apologists with abundant confirmations of the facts, and allusions to, and quotations from the books themselves. Quadratus, the first apologist, who wrote in the close of the apostolic age, deposes as follows :

“The works of our Saviour were always conspicuous, for they were real ; both they that were healed, and they that were raised from the dead, were seen not only when they were healed, or raised, but for a long time afterwards ; not only while he dwelled on this earth, but also after his departure, and for a good while after it : in-somuch that many of them have reached to our times.”

Other early apologists followed with similar confirmation: Aristides, A. D. 126; Justin, A. D. 139; Abercius, A. D. 150; Melito, A. D. 169; and Apollinarius, A. D. 170. These apologies were presented to Roman Emperors during times of persecution. The last two were presented respectively to Marcus Aurelius and M. Antonius.

The Apostolic and Christian Fathers,* during the first and second centuries, quote very extensively from these books, and some of them mention them by name. Clement, of Rome, a fellow-laborer of the Apostle Paul, and mentioned by him in Phillipians, iv. 3, was an elder of the church in Rome, and wrote in the name of that congregation a letter to the congregation in Corinth, A. D. 96, in which he quotes three of the gospels and Acts.

Matthew, Mark, and John are quoted in a book called "The Shepherd of Hermas," written about A. D. 100.

Ignatius, a bishop of the church at Antioch, suffered martyrdom in Rome in the year of our Lord, 107. While on his way to that city, he wrote seven letters, in which he quotes Matthew, Luke, John and Acts. In one of those letters, addressed to the church at Smyrna, he speaks of some "whom neither the Prophecies nor the Law of Moses have persuaded; nor yet the Gospel even to this day."—*Lardner's Cred.*, vol II., page 82.

*The "Apostolic Fathers" are those that were contemporary with the Apostles; the "Christian Fathers" are those who were baptized after the death of the Apostles.

Polycarp, Bishop of Smyrna, wrote a letter to the church at Phillipi, A. D. 108, in which he quotes Matthew and Acts. He also quotes I. John, and it is universally admitted by critics that the author of that epistle is also the author of the "Gospel of John."

The Epistle of Barnabas (which I should have mentioned sooner), written before John's gospel, quotes Matthew and Luke, and greatly confirms these books in many respects.

Papias, a bishop of the church at Hierapolis in Phrygia, some time before the middle of the Second century, wrote a work in five books, entitled, "Interpretations of our Lord's Declarations." In the 39th chapter of the Third Book, he alludes to Matthew's production in these words :

"Matthew composed his history in the Hebrew dialect, and everyone translated it as he was able."

He speaks more at length of Mark, as follows :

"Mark being an interpreter of Peter, whatsoever he recorded he wrote with great accuracy, but not, however, in the order in which it was spoken or done by our Lord ; but, as before said, he was in company with Peter, who gave him such instruction as was necessary, but not to give a history of our Lord's discourses : wherefore Mark has not erred in anything, by writing some things as he has recorded them ; for he was carefully attentive to one thing, not to pass by anything that he heard, or to state anything falsely in these accounts." *

The polished Infidel writer, M. Renan, on the 20th

*The general voice of antiquity is to the effect, that Peter was associated with Mark in the production of his book ; and this is no doubt true, as Mark was Peter's son.—I. PET. V : 13.

page of his "Life of Jesus," makes this admission : "Certain it is that these two descriptions correspond very well to the general physiognomy of the two books now called 'The Gospel according to Matthew,' and 'The Gospel according to Mark ;' the first characterized by its long discourses ; the second, full of anecdote, much more exact than the first in regard to minute acts, brief to dryness, poor in discourses and badly composed."

There were two translations of the New Testament made before the middle of the second century, one into Syriac, called the *Peshito-Syriac* ; the other into Latin, called the *Itala*. The first is still in existence, and contains the Four Gospels and Acts. The second gave place to Jerome's version, of which it was the basis, and there are now no remains of it except traces in the *Vulgate*, of which it was indirectly the basis ; but there is incontrovertible evidence that it contained each of these five historical books. The fact that both those old versions, made in different countries, and without any concert of action, contained all those books is significant, showing that the Christians in all sections regarded them as credible and trustworthy.

In the year of Christ 139 Flavius Justinus, commonly called Justin Martyr (because he suffered martyrdom), presented to the Emperor Antonius Pius, a very elaborate apology, in the 66th chapter of which he says :

"For the Apostles, in the Memoirs composed by them, which are

called Gospels, have thus delivered unto us what was enjoined upon them; that Jesus took bread, and when he had given thanks, said: 'This do ye in remembrance of me, this is my body;' and that after the same manner, having taken the cup and given thanks, he said, 'This is my blood;' and gave it them alone."

In the next chapter, Justin describes the worship of the Christians:

"And on the day called Sunday, all who live in cities or the country gather together to one place, and the Memoirs of the Apostles or the writings of the Prophets are read as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things."

This shows conclusively that before the middle of the Second Century these books were in use, and were read devotionally in the assemblies of the Christians.

Passing over into the last half of the Second Century we find a bishop at Hierapolis, in Phrygia, named Claudius Appollinaris, deposing as follows:

"Some say that the Lord ate the Lamb with his disciples on the 14th, and suffered himself on the great day of unleavened bread; and they state that Matthew's narrative is in accordance with this view; while it follows that this view is at variance with the law, and according to them the gospels seem to disagree."

This shows that he was familiar with a plurality of authoritative gospels; that one of these was Matthew; and that one of them was John, for John is the only one that appears to conflict with Matthew in regard to the Passover.

In the year 177 Athenagoras wrote two works which are still extant. He quotes Matthew, Luke and John.

So current and familiar had the "Four Gospels" become by the middle of the latter half of the Second Century, that two Harmonies had been made of them; one by Theophilus, of Antioch, and the other by Tatian, of Syria. Jerome quotes from the first, remarking that Theophilus united "into one work the words of the four Evangelists," and "left for us monuments of his own mind." Eusebius speaks of the second, as follows :

"Tatian, having formed a certain body and collection of gospels, I knew not how, has given this the title *Diatessaron*, that is, the gospel by the Four, or the gospel formed of the four."

Theophilus also wrote an apology, which is still in existence, in which he mentions "the Gospels," and quotes one of them as follows :

"The holy writings teach us, and all the Spirit-bearing men, one of whom, John, says: 'In the beginning was the Word, and the Word was with God.'—*Theophilus Autolyceus*, chap. 22.

Irenæus, student of Polycarp, and afterward Bishop of Lyons, in the latter part of the Second Century wrote a voluminous work entitled "Against Heresies," in which he speaks of the Gospels in most explicit terms. As a sample, we quote the following :

"So firm is the ground upon which these Gospels rest, that the very heretics themselves bear witness to them, and starting from these, each one endeavors to establish his own peculiar doctrine. For the Ebionites, who use Matthew's Gospel only, are confuted out of this very same, making false suppositions with regard to our Lord. But Marcion, mutilating that according to Luke, is proved to be a blasphemer of the only existing God, from [passages] which he still retains. Those, again, who separate Jesus from Christ, alleging that Christ remained impassible, but that it was Jesus who

suffered, preferring the Gospel by Mark, if they read it with a love of truth, may have their errors rectified. Those, moreover, who follow Vālentinus, making copious use of that according to John to illustrate their conjunctions, shall be proved to be totally in error by means of this very Gospel, as I have shown in the first book. Since, then, our opponents do bear testimony to us, and make use of these [Gospels] our proof derived from them is firm and true."

We now cross the dividing line between the Second and Third Centuries; and, although we talk of *centuries*, let not the reader imagine that we are yet a very great distance from the Apostles, or that the difference in time between the earliest and latest writers quoted is so very remarkable. The last one introduced conversed with, and received instruction from, a man who had conversed with the Apostle John. Pres. Hinsdale presents this matter to the eye, by diagram, as follows:

"A. D.

1 CHRIST...33.

.....JOHN.....98.

79.....POLYCARP.....167.

140.....IRENÆUS.....202.

"That is, between the birth of Irenæus and the death of John only forty-two years intervened; and between the birth of Polycarp and the death of Jesus, only forty-six. The life of Polycarp fills the first gap, overlapping Irenæus twenty-seven years, and John nineteen years; while the life of John fills the second gap, overlapping Polycarp nineteen years, and Jesus nearly the whole of his life."

From Irenæus, forward, there is an unbroken series of writers who continually refer to Acts and the Gospels and quote extensively from them. Among the earliest of these, Tertullian and Clement of Alexandria, stand pre-eminent. Tertullian was a Roman lawyer, who renounced Paganism and embraced

Christianity. In the dawn of the Third Century he wrote a voluminous work, entitled "Against Marcion," which is still extant. In the second chapter he says :

"Of the Apostles, therefore, John and Matthew first instill faith into us, whilst of Apostolic men, Luke and Mark renew it afterwards."

Then after condemning Marcion for mutilating the Gospel of Luke and rejecting *in toto* the others, he continues :

"The same authority of the Apostolic Churches will afford evidence to the other Gospels also, which we possess equally through their means, and according to their usage—I mean the Gospels of John and Matthew—whilst that which Mark published may be affirmed to be Peter's whose interpreter Mark was. For even Luke's form of the Gospel men usually ascribe to Paul. And it may well seem that the works which disciples publish belong to their masters."

He also states that the other three Gospels had "free course in the churches from the very beginning" as well as Luke. Tischendorf argues with great force that the testimony of Irenæus and Tertullian should not be taken as an isolated fact, but as a valid result of all the historic evidence at their command ; and the same reasoning will apply to the writings of others from whom we quote. Clement, of Alexandria, a contemporary of Tertullian, speaks of "the four Gospels which have been handed down to us," and elsewhere in his writings names them as Matthew, Mark, Luke and John, referring to them in the order in which they now stand.

The eminent and indefatigable ecclesiastical historian, Eusebius Pamphilus, who graced the close of the Third Century and the beginning of the Fourth, gave a summary statement of the New Testament books, and says: "Among the first must be placed the holy quarternion of the Gospels. The term "quarternion" shows that there were four. He also mentions them by name. He says of Matthew :

"Matthew, also, having first proclaimed the Gospel in Hebrew, when on the point of going to other nations, committed it to writing in his native tongue, and thus supplied the want of his presence to them by his writings."—*Book 3, chap. 25.*

He also explains the occasions which called the others into existence, giving Peter credit for furnishing data for Mark, and mentioning Paul as rendering like assistance to Luke. John, he says, was written to supply facts and discourses omitted by the other three.

In passing through the Fourth Century we find a manuscript copy of these books called the Codex Sinaiticus. It is still in existence.

During the Third and Fourth Centuries catalogues of the New Testament were formed, in all of which these five books find a place. The first of these catalogues was made by Origen about the middle of the Third Century, and they were greatly multiplied during the Fourth Century—some being published in Europe, some in Asia, and some in Africa. A few of these were incomplete, leaving out some of the Epistles, but there was not one in the whole

list minus any of the historical books; Matthew, Mark, Luke, John, and the Acts of Apostles found a place in all of them. But the evidence in the Third and Fourth Centuries that these books were then in existence and universally received by the churches as historically correct and divinely authoritative is so abundant in quantity, and so overwhelming in quality, that I need pursue this line of testimony no further.

The testimony of the witnesses on the Christian side of the controversy may be epitomized as follows: *Christ came into the world and took upon himself human nature to benefit humanity. He was born in Judea, where he spent his life doing good. He taught as never man taught, and performed many prodigious miracles. He was crucified under Pontius Pilate, and buried in the tomb of Joseph. He arose from the dead, and ascended to heaven, whence he came. The apostles, being formerly commissioned by him, went forth and preached and performed wonders in his name. The books which record those things are historically correct.* We will now see to what extent this testimony is corroborated by witnesses on the other side.

2. *The testimony of enemies and those unfriendly to Christ.*

The grand central circumstance, or rather *center-stance*, the existence of "the Nazarene," and his wonderful character, is so universally admitted, and has made such a deep impress upon humanity, that

I need not dwell on it, or summon witnesses to prove it. It is admitted by all Infidel writers of any consequence, from the tender and polished Renan, to the scurrilous and scoffing Paine. It is impossible for a man to deny it, without discarding the last vestige of ancient history. Hence critics are unanimous at this point.

Dr. W. H. Furness, writing altogether from a rationalistic standpoint, says :

“It could have been no myth!—O, no!—that has so moved mankind. Who that has ever lived, has penetrated like him, to the very center of our nature, and broken up the unfathomed depths of human wonder and veneration, kindling the imagination into such a flame about himself that the ascription to him of the incommunicable essence of the incomprehensible God has seemed to men no exaggeration? *I could sooner question the existence of any other man, or of all other men, than his.*”

That elegant but skeptical philosopher, John Stuart Mill, in discussing Christ as a man, thus speaks of him :

“Whatever else may be taken away from us by rational criticism, Christ is still left; a unique figure, not more unlike all his precursors than all his followers, even those who had the direct benefit of his personal teaching. It is of no use to say that Christ, as exhibited in the gospel, is not historical, and that we know not how much of what is admirable has been super-added by the tradition of his followers. Who, among his disciples or his proselytes, was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the gospels? Certainly not the fishermen of Galilee; as certainly not St. Paul, whose character and idiosyncracies were of a totally different sort; still less the early Christian writers, in whom nothing is more evident than that the good which was in them was all derived, as they always professed that it was derived, from a higher source. About the life and sayings of Jesus there is a stamp of personal originality combined with profundity of insight, which, if we abandon the idle speculation of finding scientific precision where something very different was aimed at, must place the prophet of Nazareth, even in the estimation of those who have no belief in his inspiration, in the very first rank of the men of sublime genius of whom our species can boast.”

That learned Jewish scholar, Rabbi Mordecai M. Noah, not only admits that he lived, but that he wrought miracles. He says :

“Jesus of Nazareth, considered as a man, and not in a spiritual sense, was a reformer. He appeared at a time when the Jewish nation were encompassed by troubles—divided among themselves—their country in the power of the Romans, and their energies almost broken down by grief and vexation. * * * * In this position Jesus found them, and preached reformation—he denounced men in high places—he pointed out violations and evasions of law—he mingled temporal and spiritual affairs—spoke as the vicegerent of the highest, and by miracles, prophecies, moral doctrines, great self-denials and meekness, drew around him followers or disciples of character, firmness and ability, who created great alarm among the priesthood, and they determined to get rid of him.”

Several leading Infidel writers could be cited who admit that the Gospels and Acts are credible history in the main, but as they are related to the case more as attorneys than witnesses, we will let them be heard last. I will first adduce the testimony of ancient Infidels and unbelieving historians. They confirm the Christian testimony in two ways; first, by corroborating the facts contained in gospel narratives; second, by referring to and quoting the books themselves. I shall make no effort to separate the two species of evidence.

The first witness I shall introduce is *Flavius Josephus*, a Jewish historian, so well known that he needs no introduction, and one that we had upon the witness stand while examining the prophecies of the Old Testament in Part First. His first corroboration is in reference to the character and death of

John the Baptist, and facts connected therewith. He says :

"About this time there happened a difference between Aretas, King of Petra, and Herod, upon this occasion. Herod, the tetrarch, had married the daughter of Aretas, and lived a considerable time with her. But, in a journey he took to Rome, he made a visit to Herod, his brother, though not by the same mother. Here falling in love with Herodias, wife of the same Herod, daughter of their brother Aristobulus, and sister of Agrippa the Great, he ventured to make proposals of marriage to her. She, not liking them, they agreed together at that time, that when he was returned from Rome she would go and live with him. And it was one part of the contract that Aretas' daughter should be put away. This was the beginning of the difference; and there being also some disputes about the limits of their territories, a war arose between Aretas and Herod. And in a battle fought by them, Herod's whole army was defeated.

"But some of the Jews were of opinion that God had suffered Herod's army to be destroyed as a just punishment on him for the death of John, called the Baptist. For Herod had killed him who was a just man, and had called upon the Jews to be baptized, and to practice virtue, exercising both justice toward men and piety toward God. For so would baptism be acceptable to God, if they made use of it: not for the expiation of their sins, but for the purity of their body, the mind being first purified by righteousness. And many coming to him (for they were wonderfully taken with his discourses), Herod was seized with apprehensions lest his authority should be led into sedition against him; for they seemed capable of undertaking anything by his direction. Herod therefore thought it better to take him off before any disturbance happened, than to run the risk of affairs, and of repenting when it should be too late to remedy the disorders. Being taken up upon this suspicion of Herod, and being sent bound to the castle of Macherus, just mentioned, he was slain there."—*Ant.*, book 18, ch. 5, sec. 1 and 2.

This is unquestionably genuine. It is quoted by Origen in debate with Celsus, by Eusebius, and by Jerome. It is regarded genuine by the most distinguished critics and antiquarians.

Josephus also alludes to Christ in mentioning the death of James :

"The emperor having been informed of the death of Festus, sent

Albinus to be prefect in Judea. And the king took away the high-priesthood from Joseph, and bestowed that dignity upon the son of Ananus, who was also called Annus. This younger Ananus, who, as we said just now, was made a high-priest, was haughty in his behavior and very enterprising; and, moreover, he was of the sect of the Sadducees, who, as we have also observed before, are above all other Jews severe in their judicial sentences. This, then, being the temper of Ananus, and he, thinking he had a fit opportunity because Festus was dead, and Albinus was yet upon the road, calls a council of judges; and bringing before them James the brother of him who is called Christ, and some others, he accused them as transgressors of the laws, and had them stoned to death. But the most moderate men of the city, who were also reckoned most skillful in the laws, were offended at this proceeding.”—*Ant.*, book 20, chap. 8, sec. 1-9, p. 406.

There is another allusion to James which is confessedly spurious, but this is genuine. It was read by Eusebius and Photius, and is found in all copies of the “Antiquities.”

There is another passage in Josephus which is often referred to and quoted by Christians, but I do not use it, because its genuineness is involved in some doubt, and I am not willing to introduce into the premises of my argument any doubtful material, desiring my conclusion to rest upon unimpeachable facts. I allude to the celebrated passage concerning the death and resurrection of Jesus.* My

*It reads as follows :

“At that time lived Jesus, a wise man—if he may be called a man—for he performed many wonderful works. He was a teacher of such men as received the truth with pleasure. He drew over to him many Jews and Gentiles. This was the Christ. And when Pilate, at the instigation of the chief men among us, had condemned him to the cross, they who before had conceived an affection for him did not cease to adhere to him. For on the third day he appeared to them alive again, the divine prophets having foretold these and many other won-

cause is just as strong without it. Leave it out and you have the case of a Jewish historian unwilling to mention the acts of his most illustrious countryman, yet forced to allude to him in connection with James, because unable to record the history of his country without so doing. Its absence would even make a stronger argument for Christianity than its presence; for with it we have only a brief allusion to Christ, where we should have whole pages devoted to his career; but without it, we have in the passage about James an involuntary allusion to Christ, where none was intended, showing that he had made such a wonderful impress upon the generation in which he lived, that the historian in-

derful things concerning him. And the sect of the Christians, so called from him, subsists to this time."—ANT. B. 18, CH. 3, § 3.

Much has been said for and against this controverted passage. And the disputants seem to discuss the subject with great fairness and candor; some Christians, like Lardner, admitting it to be spurious, and some Infidels, like Renan, admitting it to be genuine. Earnest Renan deposeth as follows:

"I think the passage on Jesus authentic. It is perfectly in the style of Josephus, and if this historian had made mention of Jesus, it would have been in that way. We perceive only, that some Christian hand has retouched the fragment, has added a few words, without which, it would have been almost blasphemous; and has, perhaps, curtailed or modified some expressions."—LIFE OF JESUS, p. 13.

Alexander Campbell, following Lardner, refuses to accept it. His principle reasons for rejecting it, are, first, that it was wanting in the copy read by Photius in the Ninth Century; and, second, that it interrupts the course of the narrative, and seems forced and unnatural for an unbelieving Jew. The first of those reasons has no weight whatever upon my mind; for, in the first place, it is not certain that it was not in the copy read by Photius. He does not say it was wanting, simply fails to quote it; but it is not the only passage he fails to quote.

cidentally mentions his name while studiously endeavoring to avoid giving any account of him.

The facts recorded in the passages relative to John the Baptist, and James the Just, are admitted by Dr. Wise, the learned Jewish Rabbi, of Cincinnati. He says of the Jews: "They cursed Herod when he slew John the Baptist; they cursed Ananias when he slew James."—*Three Lectures on the Origin of Christianity*, page 11.

On page 4, he speaks of John at considerable length, and endorses the account given by Josephus. And on page 20, he speaks of James, the brother of Jesus, and says he was slain by the high priest, Ananias, in 62 or 63. Here, then, are two impor-

To overlook it was not beyond the bounds of possibility. Or, he may have read it and then not seen proper to quote it. He may have regarded it spurious as Lardner does. In the second place, if it was not in his copy, it was in copies centuries before his birth, and it is now in copies centuries after his death. Scholars say it is in every copy of Josephus now extant.

The other objection, however, does strike my mind very forcibly. It does interrupt the course of the narration, and appears unnatural. That is certainly the grand objection to the genuineness of the passage. It is introduced abruptly, and as abruptly dismissed, without any apparent design.

After mature investigation, I have arrived at the conclusion that the key to the difficult problem consists in the fact that Josephus wrote in Hebrew, and afterward translated his productions into Greek; and, that the solution itself is that the passage was wanting in the Hebrew, but afterward supplied by the historian when he translated the book into Greek. In his preface to the "Jewish Wars," he says he first wrote that work in the language of his own country, for the sake of such as lived in Parthia, Babylonia, Arabia, and other parts; and afterward published it in Greek for the benefit of others. And although he does not say expressly that he pursued the same course with reference

tant events in Christian history attested by unbelieving Jewish authority.

The question is sometimes asked, "Why did not Philo say something about these things?" Let the Infidel Renan, answer. He says Philo lived "in quite another province of Judaism,"* and then adds:

"He was sixty-two years old when the prophet of Nazareth was at his highest activity. and he survived him at least ten years. What a misfortune that the chances of life did not lead him into Galilee! What would he not have taught us!"—*Life of Jesus*, p. 13.

In the next place, I will introduce the testimony of the celebrated Roman historian, *Caius Cornelius Tacitus*, who was born about the year of our Lord 62, and wrote his "Annals" soon after the year 100.

to the "Antiquities," he nevertheless mentions the difficulty of translating the Jews' language into a foreign tongue, which implies that he first composed and then translated the work he was then prefacing. In writing in the Hebrew, which would be read by Jews almost exclusively, he did not deem it necessary to incur their prejudices by mentioning one with whose remarkable career they were already more familiar than they desired to be; so he allowed prudence to dictate silence. But when he translated his book into Greek, for the benefit of foreigners, he deemed it inexcusable to preserve entire silence in regard to the most wonderful character which his nation had ever produced. His own countrymen would understand and appreciate his remarkable silence. Not so the Gentiles, however, they would be ready to inquire, "What think you of Jesus, who is called Christ?" This solves the entire problem. It accounts for the absence of the passage if not found in Photius' copy, and explains why it breaks the course of the narration in order to find a place. Having already written his book, the historian had to make a place for it among facts already recorded.

I agree, however, with Renan that some Christian hand has "re-

*At Alexandria, in Egypt.

He undoubtedly began the collection of his materials before the end of the First Century. Let us hear him :

“ But neither all human help, nor the liberality of the emperor, nor all the atonements presented to the gods, availed to abate the infamy he lay under of having ordered the city to be set on fire. To suppress, therefore, this common rumor, Nero procured others to be accused and inflicted exquisite punishment upon those people who were in abhorrence for their crimes, and were commonly known by the name of Christians. They had their denomination from one Christus, who, in the reign of Tiberius, was put to death as a criminal by the procurator Pontius Pilate. This pernicious superstition, though checked for awhile, broke out again and spread not only over Judea, the source of this evil, but reached the city also ; whither flow from all quarters all things vile and shameful, and where they find shelter and encouragement. At first they were only apprehended who confessed themselves of that sect ; afterwards a vast multitude discovered, all of which were condemned, not so much for the crime of burning the city as for their enmity to mankind. Their executions were so contrived as to expose them to derision and contempt. Some were covered over with the skins of wild beasts and torn to pieces by dogs ; some were crucified ; others, having been daubed over with combustible materials, were set up as lights in the night time, and thus burned to death. Nero made use of his own gardens as a theatre on this occasion, and also exhibited the diversions of the circus, sometimes standing in the crowd as a spectator ; in the habit of a charioteer, at other times driving a chariot himself ; till at length these men, though really criminals and deserving exemplary punishment, began to be commiserated as a people who were destroyed, not out of regard to the public welfare, but only to gratify the cruelty of one man.”—*Annals, book 15, ch. 14.*

This happened in 64, about thirty years after the death of Christ. Few Infidels will be so unreason-

touched it,” adding, subtracting and modifying. They may have added innocently at first, in the form of notes, remarks which were afterward embodied in the text. I look upon the passage as of little value ; for, however much of it may be genuine, it proves nothing but what is abundantly proved without it. But if it is wholly spurious, Josephus is inexcusable as a historian not to mention the Christian movement which had assumed prodigious proportions when he wrote.

able as to question the genuineness of this passage. The English historian, Gibbon, though an Infidel himself, has the fairness and candor to say :

“The most skeptical criticism is obliged to respect the truth of this extraordinary fact, and the integrity of this celebrated passage of Tacitus. The former is confirmed by the diligent and accurate Suetonius, who mentions the punishment which Nero inflicted on the Christians, a sect of men who had embraced a new and criminal superstition.”—*Decline and Fall of the Roman Empire*, chap. 16, p. 19.

Such bloody scenes of persecution are alluded to by the Spanish poet, Martial, a celebrated writer of epigrams in the First Century. His lines may be translated as follows :

“You have seen acted in theatres for hire,
Mucius, who thrust his hand into the fire.
If such an one you think patient, valiant, stout,
You a silly dotard are, and of sense without!
For 'tis a thing of greater note,
When threatened with the troublesome coat,
To say, ‘I sacrifice not!’ and firm to stand!
Than to obey the command to burn the hand.”

—*Martial L. 10, Epigram 25.*

The “troublesome coat” was made of coarse linen cloth, in the shape of a sack or shirt, and besmeared with such combustible materials as wax, rosin, tar and sulphur. It is alluded to by the poet Juvenal, in such words as these :

”But if that honest license now you take,
Such rogues as Tigellinum to rake,
Death is your doom, impal'd upon a stake,
Smeared o'er with wax, and set on fire to light
The streets, and make a brilliant blaze by night!”

—*Juvenal, Satire I., ver. 155.*

Dr. Wise, on the 13th page of the pamphlet already quoted, represents Tacitus as saying that the movement was checked for some years. His words are: "Tacitus informs us expressly that after the crucifixion the Messianic mania abated and was extinct for some years." But the Roman historian does not say "for some years," but speaks indefinitely, "checked for a while." The Latin has it: "*Repressa in præsens exitiabilis superstitio rursus erumpebat.*"

I will now sum up the facts attested by Josephus and Tacitus. From the two taken together we learn:

1st. That there was such a person as John the Baptist.

2d. That he called on the Jews to reform and be baptized.

3d. That he was imprisoned by Herod.

4th. That Herod had him put to death.

5th. That there was such a person as Jesus Christ.

6th. That he founded the religion known by his name.

7th. That he was crucified under Pontius Pilate, during the reign of Tiberias Cæsar.

8th. That the religious movement which he inaugurated was then checked for a while.

9th. That it soon broke out afresh and spread all over Judea, the country of its origin, and even reached Rome.

10th. That Christ had a brother named James.

11th. That James and others were put to death by order of Ananus, (or Ananias) the high priest.

12th. That there were a *vast multitude* of Christians in Rome as early as 64, A. D., or about 30 years after Christ's death.

13th. That a multitude of Christians were publicly executed in Rome, in the most cruel and shocking manner.

In order to have a proper conception of the facts attested by Josephus, the reader should picture to himself "a just man" addressing multitudes on the banks of the Jordan, and calling upon them to reform and be baptized; then picture an officer of Herod thrusting him into prison; then in mental vision see the iron door of the prison opened, see John led forth, see his head laid upon the block, the sword drawn, one blow and his head is in the hand of the bloody executioner. Then picture another "just man," after years have passed, and others with him being stoned to death, by order of the high-priest.

Then to properly realize the testimony of Tacitus, see Christ in Judea preaching a new religion; picture him before Pilate receiving sentence of death; picture him in the agonies of death upon a cross; picture all quiet for days and weeks; then see his religion break out again; picture his friends traveling all over Judea preaching the system that Christ instituted; then picture them going into Gentile countries, even to Rome; picture vast multitudes

embracing the new faith ; see Rome on fire ; behold it blazing seven successive nights ; picture the gossippers the next morning around the smouldering ruins, discussing the origin of the fire ; see Madame Rumor passing round, dropping in at every gate, and telling the people that Nero burned it ; picture his officers going round apprehending Christians ; see the streets and the gardens of Nero lighted with Christians fastened to stakes and covered with combustible material ! Such mental pictures will enable you to realize, in no small degree, the testimony of the leading Jewish and Pagan historians.

As I am now examining witnesses on the opposite side, I wish the reader to notice whenever a statement of *any* Christian witness is corroborated, whether such witness wrote in the New Testament or out of it ; but I shall call particular attention whenever any fact recorded in the historical books under consideration, is admitted or corroborated. We have at least *seven* such right here in the testimony of Tacitus and Josephus :

1st. The work and character of John the Baptist.

2d. His imprisonment ; and that he was put to death by order of Herod.

3d. That the Christian religion was founded by Christ in Judea.

4th. That Christ was crucified under Pontius Pilate, which checked his movement for a while.

5th. That some time after his death it received a new impetus, which caused it to spread most rapidly

throughout Judea, and even into Gentile countries.

6th. That it was first embraced by Jews and then by Gentiles.

7th. That the followers of Christ were persecuted, and some of them martyred, by both Jews and Pagans.

Caius Suetonius Tranquillus shall be heard next. He is commonly called Suetonius. He flourished during the reigns of Trojan and Adrian, and was secretary to the latter. He wrote near the year 120. In his life of the Emperor Claudius, who reigned from A. D. 41 during the decade ending with 51, he says:

“He banished the Jews from Rome, who were continually making disturbances, Chrestus being their leader.”

Whether this refers to Christ or not, it is an undoubted corroboration of a passage in Acts of Apostles, which reads as follows:

“After these things Paul departed from Athens, and came to Corinth;

“And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome;) and came unto them.”
—Acts, xviii: 2.

In his life of Nero, who reigned from 54 to 68, Suetonius says:

“The Christians were punished; a sort of men of a new and magical superstition.”

Here we have an additional confirmation of the fact that the Christians suffered persecution, and a hint that the founders of the system claimed some-

thing miraculous, which this historian alludes to as magical. Suetonius also furnishes us a fact, which I put down in my list of corroborations as—

8th. That Claudius banished Jews from Rome.—Acts xviii:2.

I must here note another confirmation of Acts, which Tacitus furnishes, as well as Suetonius and others:

9th. That the followers of Jesus were called *Christians*.—Acts xi:26.

Pliny, the Younger, in the year 107, wrote to the Emperor Trajan to learn how to conduct the trial of Christians. After expressing doubt as to the method to be pursued, he continues:

“In the mean time, I have taken this course with all who have been brought before me and have been accused as Christians. I have put the question to them, whether they were Christians. Upon their confessing to me that they were, I repeated the question a second and third time, threatening also to punish them with death. Such as still persisted, I ordered away to be punished; for it was no doubt with me, whatever might be the nature of their opinion, that contumacy and inflexible obstinacy ought to be punished. There were others of the same infatuation, whom, because they were Roman citizens, I have noted down to be sent to the city.

“In a short time, the crime spreading itself even whilst under persecution, as is usual in such cases, divers sorts of people came in my way. An information was presented to me without mentioning the author, containing the names of many persons, who, upon examination, denied that they were Christians, or had ever been so; who repeated after me an invocation to the gods, and with wine and frankincense made supplication to your image, which for that purpose I have caused to be brought and set before them, together with the statues of the deities. Moreover, they reviled the name of Christ. None of which things, as is said, they who are really Christians, can by any means be compelled to do. These, therefore, I thought proper to discharge.

“Others were named by an informer, who at first confessed themselves Christians, and afterwards denied it. The rest said they had been Christians, but had left them; some three years ago, some

longer, and one or more above twenty years. They all worshipped your image, and the statues of the gods: these also reviled Christ. They affirmed that the whole of their fault or error lay in this that they were wont to meet together on a stated day, before it was light, and sing among themselves alternately a hymn to Christ, as a god, and bind themselves by an oath, not to the commission of any wickedness, but not to be guilty of theft, or robbery, or adultery, never to falsify their word, nor to deny a pledge committed to them when called upon to return it. When these things were performed, it was their custom to separate, and then to come together again to a meal, which they ate in common, without any disorder; but this they have foreborne, since the publication of my edict, by which, according to your commands, I prohibited assemblies.

“After receiving this account, I judged it the more necessary to examine, and that by torture, two maid-servants, which were called deaconesses. But I have discovered nothing beside a bad and excessive superstition.

“Suspending therefore, all judicial proceedings, I have recourse to you for advice; for it has appeared to me a matter highly deserving, especially upon account of the great number of persons who are in danger of suffering. For many of all ages, and every rank, of both sexes likewise, are accused and will be accused. Nor has the contagion of this superstition seized cities only, but the lesser towns also, and the open country. Nevertheless it seems to me that it may be restrained and corrected. It is certain that the temples which were almost forsaken, begin to be more frequented. And the sacred solemnities, after a long intermission, are revived. Victims, likewise, are everywhere bought up, whereas for sometime there were few purchasers, whence it is easy to imagine that numbers of men might be reclaimed, if pardon were granted to those who shall repent.”

Trajan wrote a reply in which he informed Pliny that he pursued the proper course, and upon the facts presented, issued an edict. Gibbon notices this correspondence at length, and says:

“The answer of Trajan, to which the Christians of the succeeding ages have frequently appealed, discovers as much regard for justice and humanity as could be reconciled with his mistaken notions of religious policy.”

In addition to the confirmation they give of facts already cited from others, and among other impor-

tant statements, Pliny and Trajan furnish us the following additional corroborations :

10th. That Christianity spread rapidly in spite of persecution.

11th. That it was irreconcilably opposed to Pagan idolatry.

12th. That those who were really Christians adhered to their principles with firmness and inflexibility even in the face of death.

13th. That they met at stated intervals for worship.

14th. That the singing of hymns was a part of their worship.

15th. That their religion was utterly opposed to theft, lying, and all manner of wickedness.

16th. That they had deaconesses in their congregations.

In the discourses of Epictetus, in the year 109, reported by his disciple, Arrian, there are two allusions to the Christians. In the first the philosopher blames those who assume a profession of philosophy, or any other character without living up to it. And as an illustration, he says :

“When we see a man inconstant to his principles, we say he is not a Jew, but only pretends to be so; but when he has the temper of a man dipped, and professed, then he is indeed, and is called a Jew.”

He evidently alludes to Christian Jews, for none others professed and were *dipped*!

In the other passage Epictetus is speaking of fearlessness, and inquires :

“Is it possible that a man may arrive at this temper, and become indifferent to those things from madness, or from habit, as the Galileans, and yet that no one should be able to know by reason and demonstration that God made all things in the world?”

The Christians were frequently called Galileans.

We have here at least one valuable corroboration of Acts :

17th. That *professing* and *dipping* was practiced.

Publius Elius Adrianus, Roman Emperor, will now take the witness stand. After apologies had been presented to him by Quadratus and Aristides, near 126 A. D., he wrote a letter to Minucius Fundanus moderating and restricting the persecution against the Christians, which I deem it unnecessary to quote. In the year 134, while in Egypt, he wrote a letter to his brother-in-law as follows :

“Adrian Augustus to the Consul Servianus wisheth health. I have found Egypt, my dear Servianus, which you commended to me, all over fickle and inconstant, and continually shaken by the slightest reports of fame. The worshippers of Serapis are Christians, and they are devoted to Serapis, who call themselves Christ's bishops. There is no ruler of the Jewish synagogue, no Samaritan, no presbyter of the Christians, no mathematician, no soothsayer, no anointer; even the patriarch, if he should come to Egypt, would be required by some to worship Serapis, by others Christ. A seditious and turbulent sort of men. However, the city is rich and populous. Nor are any idle. Some are employed in making glass, others paper, others in weaving linen. They have one God—him the Christians, him the Jews, him all the Gentile people worship.”

The Emperor Adrian, in addition to adding the weight of his testimony to facts already elicited, furnishes us another corroboration of New Testament history :

18th. That the Christians had bishops or presbyters.

Pliny notices the deacons, and Adrian the bishops of Christian communities, showing that their church government was known, and discoursed of, by Roman rulers, within one life-time of the crucifixion of Christ.

In the year 165, or according to others, 169, an eccentric philosopher named Peregrinus, and frequently called Proteus, publicly burnt himself in Greece for the sake of notoriety. Lucian, of Samosata, in Syria, wrote a letter to one Cronius, giving a history of this remarkable individual, in which he says, he rambled from place to place, and from one sect of philosophy to another, till finally he "learned the wonderful doctrines of the Christians," with which he identified himself for a while. He then continues :

"They, therefore, still worship that great man who was crucified in Palestine, because he introduced into the world this new religion. For this reason Proteus was taken up and put into prison; which very thing was of no small service to him afterwards, for giving reputation to his impostures, and gratifying his vanity. The Christians were much grieved for his imprisonment, and tried many ways to procure his liberty. Not being able to effect that, they did him all sorts of kind offices, and that not in a careless manner, but with the greatest assiduity; for even betimes in the morning there would be at the prison, old women, some widows, and also little orphan children; and some of the chief of their men, by corrupting the keepers, would get into the prison, and stay the whole night there with him; there they had a good supper together, and their sacred discourses. And this excellent Peregrinus (for so he was still called) was thought by them to be an extraordinary person, no less than an other Socrates; even from the cities of Asia some Christians came to him, by order of the body, to relieve, encourage and comfort him. For it is incredible what expedition they use when any of their friends are known to be in trouble. In a word, they spare nothing upon such an occasion; and Peregrinus' chain brought him in a good sum of money from them; for these miserable men have no doubt but they shall be immortal, and live

forever; therefore they condemn death, and many surrender themselves to sufferings. Moreover their first lawgiver has taught them that they are all brethren, when once they have turned and renounced the gods of the Greeks, and worship that master of theirs who was crucified, and engage to live according to his laws. They have also a sovereign contempt for all the things of this world, and look upon them as common, and trust one another with them without any particular security; for which reason any subtle fellow, by good management, may impose upon this simple people and grow rich among them. But Peregrinus was set at liberty by the Governor of Syria, who was a favorer of philosophy; who perceiving his madness, and that he had a mind to die, in order to get a name, let him out, not judging him so much as worthy of punishment."

Lucian, after saying that he returned to his native place, Parium, and was well supplied by the Christians, etc., concludes:

"Thus it went with them for some time. At length they parted, he having given them some offence, by eating (as I suppose) some things not allowed by them."

This is a wonderful confirmation of the New Testament history. In addition to the facts to be learned from him, in common with other writers quoted, I cite the following special corroborations:

19th. That the Christians were noted for their kindness in relieving the wants of those in need, or in distress.

20th. That in becoming Christians, they had to engage to live according to the teachings of Christ.

21st. That he taught them that they were all brethren. "All ye are brethren." Mat. xxiii:8.

22d. That they believed in immortality without a doubt.

Much more might be quoted from Pagan authorities, but I forbear for want of space; and will proceed

to adduce a few quotations from the Jewish Talmud.* Though it is a strange compilation, as Mr. Renan truly says, where some precious information is mingled with the most insignificant scholasticism. This skeptical, though polished and fairminded writer, remarks further: "The two Gemaras borrow most of their notions concerning Jesus, from burlesque and obscene legends, invented by the adversaries of Christianity, and of no historic value." See *Life of Jesus*, page 16, and page 364, foot note.

Dr. Isaac M. Wise, a learned Jewish Rabbi, says: "The Talmud often mentions the name of Jesus." Then after saying that it mentions Rabbi Joshua, with whom he was in Egypt, his disciples, and an original Hebrew Gospel, he continues:

"Those passages of the Talmud to which we refer bear the names and the stamp of prominent cotemporaries of Jesus and the Apostles. This settles the question. Had those rabbis considered Jesus an ignoramus, or a mere impostor, they must have said so somewhere; but they did not."—*Origin of Christianity*, p. 8.

Lightfoot quotes as follows:

"When Jannay, the king, slew the rabbins, R. Joshua ben Pera-chiah and Jesus went away unto Alexandria in Egypt."—*Bab. Sanhedr.*, folio 107a.

Lightfoot again quotes the Gemara, as follows:

"R. Eliezer said to the wise men, 'But did not the Son of Satda bring magical arts out of Egypt, in a cutting in his flesh?' The

*The first part of the Talmud is called the *Mishna*, and the second the Gemara. See "Milligan's Reason and Revelation," p. 206. There are two, the Jerusalem and the Babylonian.

gloss. says: 'The reason of that was that he could not bring them away in writing, because the priests dilligently searched all at their going away that they might not carry out magical arts to teach them to men dwelling in other countries.'"

He then quotes an allusion to the martyrdom of five of Christ's disciples.

The following passage from the Talmud is quoted by Dr. Lardner :

" R. Akiba aud Rabbi Eliezer are talking together. Eliezer says. 'O Akiba, you have brought something to my mind. As I was walking in the high streets of Zipporus, I met one of the disciples of Jesus of Nazareth, whose name is James, a man of the town of Shecaniah. He said to me, 'In your law it is written. Thou shalt not bring the hire of a harlot.'—(DEUT., xxiii:18.) I did not make him any answer. But he added and said to me, 'Jesus of Nazareth taught me the meaning. 'She gathered it of the hire of a harlot; and they shall return to the hire of a harlot.'—(MIC. i:7.) 'From an impure place they came, and to an impure place they shall return.' 'Which interpretation,' says Eliezer, 'did not displease me.'"

The Gemara, of Babylon, says :

" The tradition is that on the evening of the Passover, Jesus was hanged, and that a crier went before him for forty days making this proclamation : 'This man comes forth to be stoned, because he hath dealt in sorceries, and persuaded and seduced Israel. Whosoever knoweth of any defence for him, let him come forth and produce it.' But no defence could be found; therefore they hanged him upon the evening of the Passover."

The Gemara, commenting on the 13th chapter of Deuteronomy, speaks of persons being put to death for seducing Israel from the true religion, and adds :

" So they did to the Son of Satda, in Lud, and hanged him on the evening of the Passover. Rabbi Chasda said, 'The son of Satda is the son of Pandira. His mother was Stada. She was Mary, the plaiter of women's hair; as we say in Pompedita, she departed from her husband.'"

Let us hear Dr. Wise again. What a Jewish

Rabbi says concerning the Talmud will have weight. He says :

“ Young Paul, or Acher, the Talmud maintains, had always a Grecian poem on his lips. When he rose in the academy, many a Greek book dropped from his lap,”

That, the Rabbi informs us, was when he was in the School of Gamaliel. This scholarly Israelite continues :

“ In the rabbinical literature, several successes of the apostles are noticed, especially at Capernaum and Capersamia. One of them is most remarkable, viz.: the conversion of Rabbi Eliezer ben Hyrcan by the Apostle James. This rabbi, the Talmud narrates, was actually arrested by Roman officers, and in obedience to the edict against Christianity, was accused of the crime of being a Christian, which he did not deny, although he repented it. The most important success, however, upon which the Apostles could boast, was the conversion of Paul.”—*Origin of Christianity*, p. 21.

On the 24th page, of the same work, the Rabbi continues :

“ Paul is an open book in history. We have his genuine epistles in which he gives considerable account of himself and his exploits. We have one portion of the Acts, in which, contrary to the balance of that book, the author narrates in the first person plural ‘we,’ which appears to be taken from the notes of one of Paul’s companions, Luke, Timothy, Silas, or any other. Then we have the Talmud with its numerous anecdotes about Acher, as the rabbis called Paul, which are of inestimable value to the historian.”

The above quotations show that the Talmuds corroborate the Gospels and Acts in many important particulars. We add to our increasing list a few of those corroborations :

23d. That the mother of Jesus was named Mary.

24th. That Jesus, at some period of his life, was in Egypt.

25th. That at a very early date there was a

“Gospel,” giving an account of Christ’s life, written in the Hebrew language.

26th. That Christ dwelt in Nazareth, and was called Jesus of Nazareth.

27th. That he had numerous disciples or apostles.

28th. That Paul was brought up at the feet of the learned Gamaliel.

29th. That Jesus performed wonders, by the rabbins attributed to magic.

30th. That Jesus was put to death at the time of the Passover.

31st. That some of the leading men among the Jews were converted to his new religion, including Paul, of Tarsis.

32d. That much of the history in Acts is corroborated by the Talmud.

I will now adduce the corroborative testimony of a different class of writers. Men who were not only unbelievers, like the others from whom I have quoted, but were active and bitter enemies of the Christian religion; men who took up the pen against it, and opposed it with all the logic, rhetoric, wit, ridicule, and sophistry that they could command. They were *Infidel writers* in the truest sense of the word. Among those early writers who wrote against the religion of Jesus, Celsus, Porphyry and Julian stand pre-eminent. They expected, like some of their disciples in modern times, to overthrow the Christian religion by their writings. As persecution failed, and the blood of the martyrs

proved to be the seed of the church, they conceived the idea that "the pen is mightier than the sword," and that, in their hands, the stilus would accomplish, what, in the hands of others, all the implements of persecution and death had utterly failed to perform! But what has been the result? Christianity outlives their feeble effort to overthrow it, and their writings against it have utterly perished, except such portions as have been saved by the friends of the system which they labored to destroy. And such of their writings as are preserved in the books of others, now afford very strong proof in favor of the religion they were designed to confute!

Celsus was the earliest writer of this class. His book against the Christians, entitled the "True Word," was produced soon after the middle of the Second Century—certainly not later than 176. Alexander Campbell says of him: "Of all that ever *wrote* against the Christians, Celsus, not merely because he wrote first, but because of his standing, talents, and opportunities of assailing the cause, is most deserving of being heard. Everything was then fresh and easy of investigation; he had the best opportunities, and could select the best means of exposing its falsehood, if falsehood there were in it. He, however, contrary to his wishes, has done more to establish the invincible truths of the gospel, than any advocate of Christianity that has lived since his day."

Celsus quotes or alludes to each of the books

under consideration—Matthew, Mark, Luke, John and Acts—besides several of the Epistles, which it is not our province to notice. The first quotation I make from him is a general allusion to the Gospels : *

“I could say many things concerning the affairs of Jesus, and those too true, different from those written by the disciples of Jesus ; but I purposely omit them.”—*Book 2. sec. 13, p. 67.*

Here these books are admitted to have been written by the disciples of Jesus ; consequently, their genuineness is not disputed by Celsus.

Again he says :

“Some of the believers, as if they were drunk, take a liberty to alter the gospel from the first writing.”—*Book 2, p. 77.*

This shows that the first writings of the disciples concerning the acts of Jesus were called “the Gospels,” and that it was considered wrong to alter them. It is, also, a confirmation of the statement of Christian writers that such heretics as Marcion and Valentinus changed the gospels to make them accord with their opinions. Celsus, of course, had the original and genuine Gospels, admitted to be such by all parties, or he could not have known that any change had been made.

Celsus makes another general allusion to these books, in the following language :

“These things we have alleged to you out of your own writings, not needing any other witnesses.”—*Book 2, sec. 74.*

* The original book of Celsus is lost, but Origen wrote a reply, in which he quoted large portions of it. I make my quotations from Origen's reply.

He alludes to Matthew and Luke in the following words :

“The composers of the genealogies of Jesus were very extravagant in making him descend from the first man and the Jewish kings. The carpenter’s wife was ignorant of her high original.”—*Book 2, note 32, p. 80.*”

A plain reference to Matthew and Luke, for they are the only writers which give his genealogy, and one of them traces it to Adam, and the other to the Jewish kings. His remarks about the carpenter’s wife shows that Celsus understood one of the writers to trace it through Mary instead of Joseph.

He quotes Matthew directly, when he says :

“They have likewise such precepts as these : ‘Resist not him that injures you ; and if a man strike thee on the one cheek offer to him the other also.’ That is an old saying but here it is expressed in a more homely manner.”—*Book 7, p. 370.*

That, like the following, is a plain reference to the Sermon on the Mount :

“Moses encourageth the people to get riches and destroy their enemies. But his son, the Nazarene man, delivers quite contrary laws. Nor will he admit a rich man, or one that affects that dominion, to have access to his father. Nor will he allow men to take more care for food or raiment than the ravens, nor to provide for clothing so much as the lilies ; and to him that has smitten once he directs to offer that he may smite again.”—*Book, 7, sec. 18, p. 343.*

He says Christ “was a carpenter by trade.”—*B. 6, sec. 36, p. 299.* An undoubted reference to Mark, for he is the only Evangelist that says Jesus was a carpenter.—*Mark vi : 3.*

Celsus says the only reason Christians can not worship angels and demons is because “it is im-

possible to serve two masters.”—*B. 7, sec. 68, p. 376.*

This is quoted from Matthew or Luke.

He alludes to John’s Gospel, when he says that after Christians have affirmed Jesus to be the Word, they “do not show him to be a pure and holy Word, but a miserable man, condemned, scourged and crucified.”—*B. 2, sec. 3, p. 79.*

Celsus plainly alludes to John x:23, 24, when he addresses Christ thus :

“You showed us nothing, though they called upon you in the temple to give some manifest sign that you were the Son of God.”—*B. 1, sec. 67, p. 52.*

He reproaches Jesus concerning his “deriders, the purple robe, the crown of thorns, and the reed in his hand.”—*B. 2, sec. 34.*

There he alludes to several, if not to all, of the gospel writers. But unquestionably he alludes to all the Gospels, when he says :

“Omitting many things that might be alleged against what they say of their master, let us allow him to be truly an angel. Is he the first and only one that has come? Or have there been others? If they should say he only: they are easily convicted of falsehood. For they say that others have often come. And in particular, there came an angel to his sepulchre: some say one, others two, to tell the women that he was risen; for the Son of God, it seems, could not open the sepulchre, but wanted another to remove the stone. And there came also an angel to the carpenter about Mary’s pregnancy; and another angel to direct them to take the child and flee. And what need is there to reckon up particularly all that were sent to Moses and others.”—*B. 5, sec. 52.*

There can be no doubt that he alludes to each of the four Evangelists here, for he says, *some* say one angel came to the sepulchre. Now it takes at least *two* to make *some*. Then he says, that *others* say two,

etc. Now it takes more than one to make "others." Matthew and Mark mention one angel, and Luke and John two. He even alludes to them in the order in which they now stand—the writers which mention one angel (Matthew and Mark) being mentioned first, while those who mention two (Luke and John) are mentioned last.

Celsus clearly alludes to the "Acts of the Apostles" when he says of the Christians: "At first they were few in number, and then they agreed. But being increased and spread abroad, they divide again and again, and every one will have a party of his own; which is what they were disposed to do of old."—*B. 3, sec. 10.*

If any reader doubts that this early Infidel writer refers to the history contained in Acts, let him peruse Acts, ii:44; iv:32, and Acts xv., and other places.

"The Christians seemed to be well skilled in the names and invocations of demons."—*B. 1, sec. 6, p. 7.*

That is an allusion to Acts, for there it is recorded that the disciples frequently expelled demons. See Acts, xix:11–16.

Thus it is seen that Celsus quotes or alludes to each of the historical books of the New Testament, showing that they were all in existence and universally received as authentic when he wrote; and his own writings show that it was not a very great while after the death of Christ when he wrote, for he says:

"It is but a few years since he delivered this doctrine, who is now reckoned by the Christians to be the Son of God."—*B. 1, sec. 26, p. 21.*

"Jesus was the first author of this sedition."—*B. 8, sec. 14, p. 387.*

If Celsus could have denied the genuineness and authenticity of these books, he would have done so ; but he admits their genuineness, and strengthens their claim to authenticity. Origen, who replied to him, takes notice of about eighty quotations from, or references to, the books of the New Testament ; most of such quotations being from the Gospels. This able and original Infidel writer makes many valuable concessions to the Christian argument. He even admits that Jesus performed such miracles as healing the lame, giving sight to the blind, and raising the dead ; and as an offset to it, instances the tricks of the Egyptians and other magicians.—*B. 2, sec. 47.*

I would like to make many more quotations from this eminent enemy of the faith, but it would consume too much space ; I will, therefore, sum up his quotations, allusions, and admissions, in the language of Dr. Doddridge :

"He quotes from the Gospels such a variety of particulars, that the enumeration of them will almost prove an abridgment of the Evangelists' history, particularly, that Jesus, who, he says, was represented as the Word of God (p. 79), and who was the author of the Christian name (p. 21), and also called himself the Son of God, was a man of Nazareth (p. 343), that he was the reputed son of a carpenter (p. 30), that his mother's pregnancy was at first suspected, but that it was pretended that his body was formed in her womb by the Spirit of God ; or, as he elsewhere expresses it, produced by a divine operation. (p. 30) And that to remove the carpenter's preju-

dice, an angel appeared to him to inform him of this.* (p. 269) That when he was born, a star appeared in the east to certain Magi, who came to adore him. (pp. 31, 45.) The consequence of which was the slaughter of the infants by the order of Herod, hoping thereby to destroy Jesus, and to prevent his reign. (p. 45.) But that his parents were warned by an angel to fly into Egypt, to preserve his life, as if his Father could not have protected him at home (pp. 51, 266), and that he continued in Egypt for awhile; where he says he had an opportunity of learning magic, p. 22.

“He farther represents it as recorded in those books, that when Jesus was washed by John, the appearance of a dove descended upon him, and that a voice was heard from heaven, declaring him to be the Son of God. (pp. 31, 105.) That he was vexed by a temptation, and the assaults of an evil spirit. (p. 303.) He calls Christ himself a carpenter (p. 300), and insults his mean life, lurking from place to place (p. 47); gathering up ten or twelve poor men, without character or standing, publicans and men that used the sea (p. 47); represents Christ as a beggar, sometimes hungry and thirsty (p. 55); speaks of his being rejected by many that heard him, and hints at an attempt to throw him down a precipice. (p. 298.)

“He grants that he wrought miracles, and particularly that he cured some sick people, raised some from the dead, and multiplied some loaves; but speaks of others doing the like. (p. 53.) Mentions his curing the lame and the blind. (p. 87) He lampoons the expression, ‘Thy faith hath saved thee.’ (p. 8.) He hints at several things concerning the doctrine of Christ, especially in the Sermon on the Mount (p. 343 and 370); that he declared no man could serve two masters (p. 380); and would have his disciples learn from the birds of the air and the lilies of the field, not to be too careful about food and raiment. (p. 343.) He refers to Christ’s saying, that it was easier for a camel to go through the eye of a needle, than for a rich man to be saved, 286 and 288; and observes that Jesus denounced woes upon his hearers for their obstinate infidelity. (p. 107.) He also says that his disciples, in their writings, pretend that he foretold all things he was to suffer, (p. 67); and his resurrection (p. 93); and likewise that deceivers would come, and work miracles, and speaks of the author of these wicked works by the name of Satan, p. 89.

“He objects, that Jesus withdrew himself from those who sought to put him to death [p. 62], and yet afterwards did not avoid death, knowing it was to come, p. 70. He speaks of his eating the flesh of a lamb, p. 340; and that he foretold to his disciples that they would give him up to his enemies, p. 72. That before his sufferings, he prayed, ‘Father, if it be possible, let this cup pass away,’ p. 75. That he was betrayed by his disciples, though robbers are faithful

* And Doddridge might have added that Joseph, by some means, became satisfied on that subject.

to their leaders, p. 62 and 66. That none of his disciples dared to suffer for him, p. 86; and that he professed to undergo his sufferings in obedience to his Father, p. 75; and said these things ought to happen, p. 332. That he was denied by one who knew him to be God [p. 71], to whom, as well as to the traitor, he had foretold what he would do, p. 72.

"He speaks of Jesus as ignominiously bound, p. 282; as scourged, 79; as crowned with thorns, with a reed in his hand, and arrayed in a scarlet robe, and as condemned, 81; as having gall given him to drink, 174; as shamefully treated, 282, and distended on the cross, 82. He derides him for not exerting his divinity to punish those outrages, 81; as taking no vengeance on his enemies, 404; as incapable to deliver himself and not delivered by his father in this extremity, (41); and as greedily drinking gall and vinegar, through impatience of thirst, 82 and 340.

"He observes, it was pretended, that when Jesus expired upon the cross, there was darkness and an earth-quake, p. 94; that when he arose, he needed an angel to remove the stone of the sepulchre, though he was said to be the Son of God, 266; and according to some, one, and according to others, two angels came to the sepulchre, to inform the women of his resurrection, 266. That after his resurrection, he did not appear to his enemies, 98; but first to a woman that he had dispossessed, 94 and 104; that he appeared to a few of his disciples, showing them the marks of his crucifixion, and appeared and disappeared on a sudden, 94 and 104. And he says: 'We take these things from your own writings, to wound you with your own weapons, p. 106.'

The perusal of the writings of this Epecuræan philosopher clearly establishes three facts:

1st. That there were no books then in existence, out of which he could confute the Christian religion, or by which he could disprove the gospel facts.

2d. That the historic books of the New Testament were in existence, and were, by the friends of Jesus, universally received as authentic and authoritative.

3d. That no material change has been made in them since Celsus' day; for he twitted the Christians on account of his genealogies and apparent contradictions in the Gospels; and if they had been disposed to make any change, they would have so

changed these things that there would not have remained even a shadow of a discrepancy. But they still remain as Celsus found them.

Porphyry, sometimes called Bataneotes, who was born about the year 233, and flourished about 270, wrote a work against the Bible, in fifteen books. This voluminous work has perished with the exception of numerous fragments preserved in the writings of others. Three replies were made to it, which are likewise lost; one by Methodius, one by Eusebius, and one by Appollinarius. But from the fragments of Porphyry's writings which have been preserved, we learn that he alludes to, and quotes three of the Gospels and Acts, as well as several other books in the Old and New Testaments.

In his Prolegomena to the New Testament, Mill takes notice of several texts in the Gospels to which Porphyry took exceptions:

“And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;”—*Mat. i, 11, 12.*

“Here, as it seems, one and the same person, Jechonias, ends the second fourteen and begins the third class of fourteen; consequently one generation was supposed to be wanting. Porphyry, therefore, as we learn from Jerome, charged St. Matthew with a mistake. But Jerome says that Porphyry herein only betrayed his own ignorance and unskilfulness.”

“And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose and followed him.”—*Mat. ix: 9.*

Porphyry quotes this, and remarks that either the historian has told a lie, or people were very silly to follow Jesus at his call.—*Brev. Ps. vol. 4, p. 30.*

Matthew and Mark quote Isaiah (40:3) and Malachi (3:1), as follows:

“For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.”—*Mat. iii:3*.

“The beginning of the gospel of Jesus Christ, the Son of God; As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

The voice of one crying in the wilderness. Prepare ye the way of the Lord, make his paths straight.”—*Mark, i:1-3*.

Porphyry cites these passages and alleges contradiction.—*Brevarium upon the Psalter, vol. 4, p. 10*.

Theophylact, in commenting upon John i:1, quotes Porphyry as saying: “If the Son of God be the Word, he must be either outward word or inward word; but he is neither this, nor that; therefore he is not word.”—*Theo. 558*.

In a work against the Pelagians, Jerome alludes to John vii:8-10, and remarks: “Here Porphyry barks, charging our Lord with fickleness and inconsistency.”—*Vol. 4, p. 521*.

Porphyry also alludes to some things in Acts of Apostles, particularly to the history of Ananias and Sapphira, the truth of which he never calls in question. See *Jerome vs. Pelagians, vol. 4, p. 792*.

He also alludes to, and admits, the miracles performed by the Apostles, as recorded in Acts, but alleges that the magicians of Egypt, and others, could do similar wonders.—*Brev. Psal., vol. 2, p. 334*.

It will be seen, from the above, that Porphyry bears testimony to the existence, prevalence and general character of four out of the five books

under consideration, Matthew, Mark, John and Acts, and I have no doubt, if we had his entire work, we would find that he also quotes Luke; but it must be remembered, however, that whatever testimony is given to Acts, applies, with equal weight, to the third Gospel, and *vice versa*, for they were confessedly written by the same author. I could quote much more from this eminent Infidel confirmatory of the Christian argument; but it has simply been my purpose to make use of such statements as attest the historic books under consideration.

Flavius Claudius Julianus, commonly called the Apostate Julian, shall next depose. He was brought up in the Christian faith, but renounced Christianity and embraced Hellenism when he was about twenty years of age. This, however, was kept comparatively secret, till he became Emperor, at about the age of twenty-five. When he was made sole emperor, he issued express edicts for opening the temples and offering sacrifices to the gods. He died in the 32d year of his age. He wrote a special work against the Christians, and in other works and letters he alludes to them. Libanius, a heathen writer, thus speaks of his work against Christianity: "In the winter season, during the long nights, the emperor set himself to confute those books which make the man of Palestine a god, and the Son of God; and in a long and unanswerable argument he showed how trifling and

absurd those things are which are admired by them. In which work he excelled the Tyrian old man; let the Tyrian forgive me, that I say he was excelled by his son." But a writer named Socrates, who quotes this, says that if Porphyry had been an emperor, Libanius would have preferred his work above Julian's.—*Socrates*, b. 3, p. 196.

Julian wrote about 300 years after the establishment of the church, as will be seen from the following quotation from his work :

"But Jesus having persuaded a few among you, and those the worst of men, has now been celebrated about three hundred years; having done nothing in his life time worthy of remembrance; unless any one thinks it a mighty matter to heal lame and blind people, and exorcise demoniacs in the villages of Bethsaida and Bethany."—*Cyril contra Julian*, B. 6, p. 191.

This, and other passages, shows that Julian, like Celsus and Porphyry, admitted that Jesus wrought miracles. Many such passages are preserved in Cyril's able refutation of the apostate's production, but I must hasten to those that have a direct bearing on the credibility of the books under consideration. He quotes all these, and mentions each of the writers thereof by name. He mentions Matthew and Luke as follows :

"Matthew and Luke have been shown to differ with one another about the genealogy."—*B. 8*, p. 253.

Porphyry's little thrust hadn't caused them to change the genealogy before Julian wrote, and the gentle reminder of the latter has not caused them to change it since. A strong proof that the Gospels

have been preserved to use, unchanged and uncorrupted.

He alludes to all of the Evangelists, and names one of them in the following passage :

“Jesus, whom you celebrate, was one of Cæsar’s subjects. *
* * For yourselves allow that he was enrolled with his father and mother in the time of Cyrenius ; but after he was born, what good did he do to his relations ? For they would not, as it is said, believe on him. And yet that stiff-necked and hard-hearted people believed Moses. But Jesus, who rebuked the winds, and walked on the seas, and cast out demons, and, as you will have it, made the heaven and the earth (though none of his disciples presumed to say this of him, except John only, nor he clearly and distinctly ; however, let it be allowed that he did so) could not order his designs so as to save his friends and relations.”—B. 6. p. 213.

In the following passage he mentions all these writers by name, and also Paul :

“ But you are so unhappy as not to adhere to the things delivered to you by the Apostles, but they have been altered by you for the worse, and carried on to yet greater impiety. For neither Paul, nor Matthew, nor Luke, nor Mark, have dared to call Jesus God. But honest John, understanding that a great multitude of men in the cities of Greece and Italy were seized with this distemper, and hearing likewise, as I suppose, that the tombs of Peter and Paul were respected and frequented, though as yet privately only ; however, having heard of it, he then first presumed to advance that doctrine.”—B. 10, p. 327.

It is unnecessary to quote anything more confirmatory of the Gospels ; I, therefore, proceed to adduce a few passages corroborative of Acts of Apostles. Julian alludes to the “ vision of Peter ” at the tanner’s, and inquires :

“ But why do you not observe a pure diet as well as the Jews, but eat all things, like herbs of the field, believing Peter, because he said, ‘ What God has cleansed, that call not thou common.’ ”—B. 9, p. 314.

That admits the correctness of the history contained in Acts; but the following is still more to the purpose:

“You have killed not only our people who persisted in the ancient religion, but likewise heretics, equally deceived with yourselves; but who did not mourn the dead man exactly in the same manner that you do. But these are your own inventions; for Jesus has no where directed you to do such things, nor yet Paul. The reason is that they never expected you would arrive at such power. They were content with deceiving maid-servants and slaves, and by them some men and women, such as Cornelius and Sergius. If there were then any other men of eminence brought over to you — I mean in the times of Tiberias and Claudius, when these things happened — let me pass for a liar in everything I say.”—*B. 6, p. 206.*

“This passage does wonderfully confirm the genuineness of the book of the Acts of the Apostles, and the truth of the history contained in it. Julian challengeth the Christians, after he had excepted the two above mentioned, to produce the names of any more eminent men [converted from the Gentiles] to Christianity in the reigns of Tiberias and Claudius; which is a proof that Julian did not and could not contest the truth of the history in the Acts of the Apostles, and likewise that he was well satisfied that the Christians had no other authentic history of things done at that time. He knew they relied upon the account given in that book, and that they did not pretend to have any other authentic accounts of them. Once more, since the accounts given in the New Testament, and particularly in the Acts of the Apostles, of the conversions of slaves and maid-servants, and of Cornelius and Sergius-Paulus are allowed to be true, it is reasonable to believe, also, that the grounds and reasons of their conversion to the Christian faith are truly and faithfully related; and consequently, that they were not deceived or imposed upon, but were convinced upon sufficient and undeniable evidence, such as ought to sway and satisfy wise and good men.”

Julian ridicules the Christian ordinances in a most indecent manner, particularly baptism. He speaks of those baptized as “Scoured with water, which penetrates even to the soul!” And then sneeringly adds:

“And baptism, which cannot heal the leprosy, nor the gout, nor the flux, nor any other distemper of the body, takes away adulteries, extortions, and all the other sins of the soul.”—*Book 7, p. 245.*

In his *Cæsars*, another of Julian's works, in a satire upon Constantine, he represents his son, Constantius, as coming into the presence of his father, proclaiming:

"Whosoever is a ravisher, a murderer, guilty of sacrilege, or any other abomination, let him come boldly. For when I have washed him with this water, I will immediately make him clean and innocent; and if he commit the same crimes again, I will make him, after he has thumped his breast and beat his head, as clean as before."—*Julian's Cæsar*, p. 336.

It is not the province of the author to reply to anything advanced by Julian, as his statements are introduced for a different purpose, but he can not forbear quoting, in part, the reply of Phileleutherus Liepsenis:

"A ridiculous and stale banter, used by Celsus and others before Julian, upon the Christian doctrines and baptism, and repentance and remission of sins—baptism is rallied as a 'mere washing,' and repentance as 'thumping the breast,' and other outward grimaces; the inward grace and the intrinsic change of the mind are left out of the character. And whom are we to believe—those Pagans or ourselves? Are we to fetch our notions of the sacraments from scraps of Julian and Celsus? Or from the Scripture, the pure fountain; and from what we read, know and profess? And yet the banter came more decently out of Celsus, an Epicurean's mouth, than out of Julian's, the most bigoted creature in the world. He to laugh at expiation by baptism, whose whole life, after his apostasy, was a continued course of washings, purgations, expiations, with the most absurd ceremonies!"

Julian sometimes refers to the Christians in letters and other works besides the one which he wrote against their religion. In a letter to Arsacius, high priest of Galatia, he tells him that all the priests should live soberly and unblamably, thus setting a better example than they were wont; and that hos-

pitals should be erected in every city. "For," he adds, "it is a shame when there are no beggars among the Jews, and the impious Galileans relieve not only their own people, but ours also, that our poor should be neglected by us, and be kept helpless and destitute."—*Epistle 49, page 429.*

This apostate emperor has borne valuable testimony to the historic books of the New Testament, as all must in candor admit who read the extracts just made. I will briefly sum up his evidence :

1st. He admits that Jesus was born in the reign of Augustus, at the time of the tax levied in Judea by Cyrenius ; that the Christian religion arose and began its eventful course during the reigns of Tiberias and Claudius ; and that Cornelius and Sergius Paulus were converted to that faith before the latter laid aside the imperial purple.

2d. He bears witness to the genuineness and authenticity of the books known as Matthew, Mark, Luke and John, and also Acts of Apostles ; so, quoting them as to imply that these were the historic books received by the Christians as of authority, and the only authentic biographic sketches of Jesus and the Apostles, as well as the only reliable sources of information concerning the doctrine preached by them. "He allows their early date, and even argues for it."

3d. He makes no attempt to deny the miracles of Jesus ; but, on the other hand, plainly admits that he healed the lame, and the blind, and demoniacs,

and "rebuked the winds and walked on the seas." And in this he but followed in the wake of his predecessors; for the miracles of Christ were not denied before Julian's day, nor for many centuries afterwards.*

Having seen that the credibility of the five books under review can be established by the admissions of the earliest enemies and opposers of the cross, and that the history contained therein is corroborated and confirmed by the earliest unbelieving historians, both Jews and Pagans, I will now proceed to adduce a few of the many admissions of modern Infidel writers.

Let us first hear Gibbon, who has, with great propriety, been styled "the most accomplished and the most skeptical historian." He deposeth as follows:

"The Jews of Palestine, who had fondly expected a temporal deliverer, gave so cold a reception to the miracles of the Divine Prophet, that it was found unnecessary to publish, or at least to

*That Jesus actually performed miraculous wonders was, during the first centuries, admitted by all the enemies of Christianity, Jews, Pagans and Mohommedans. Celsus admitted it; Porphyry admitted it; Julian admitted it. It was admitted by the compilers of the Jewish Talmuds; and the Koran, written as late as the Seventh Century, represents God as speaking as follows:

"We formerly delivered the book of the law to Moses, and caused apostles to succeed him, and gave evident miracles to Jesus the Son of Mary, and strengthened him with the Holy Spirit."—CHAP. 2, p. 64.

The miracles of Jesus Christ must have been undeniable, or they would not have been admitted by the founders of a rival religion. The denial of miracles is comparatively modern, like most of the present phases of Infidelity.

preserve, any Hebrew Gospel. The authentic histories of the actions of Christ were composed in the Greek language, at a considerable distance from Jerusalem, and after the Gentile converts were grown extremely numerous. As soon as those histories were translated into the Latin tongue, they were perfectly intelligible to all the subjects of Rome, excepting only the peasants of Syria and Egypt, for whose benefit particular versions were afterwards made."—*Decline and Fall of the Roman Empire*, p. 574.

It will here be seen that this polished, though skeptical, historian, admits that the Gospels are "authentic histories." Let us next hear Ernest Renan. After speaking briefly of these books, he adds:

"We shall have occasion to return to this in our second book, the composition of the Gospels having been one of the most important events to the future of Christianity that took place during the second half of the first century."—*Life of Jesus*, p. 17.

It will here be seen that Mr. Renan agrees with all Christian writers as to the time these books were produced. (It is unnecessary to inform the intelligent reader that Renan is a celebrated French writer, who has written several Infidel books.) The early date of these books he says gives them high value. He then continues:

"As to Luke, in the first place, doubt is hardly possible. Luke's gospel is a regular composition, founded on anterior documents. (LUKE, i: 1-4.) It is the work of a man who selects, prunes, combines."—*Life of Jesus*, p. 18.

"There can be no doubt that the Acts of the Apostles was written by the author of the third Gospel, and forms a continuation of his work. It is not necessary to stop and prove this proposition, which has never been seriously contested. The preface which is at the beginning of each work, the dedication of both to Theophilus, and the perfect resemblance of style and ideas, are abundant demonstration of the fact."—*The Apostles*, pp. 13, 14.

Let us hear him further:

"But if the Gospel of Luke is dated, those of Matthew and Mark

are also; for it is certain that the third Gospel is posterior to the first, and presents the character of a compilation much more advanced.”—*Life of Jesus*, p. 19.

Then he speaks further of “the two first Gospels, which bear not wrongfully the name of ‘Gospel according to Matthew,’ and ‘Gospel according to Mark.’”—page 22.

He argues, at some length, for the genuineness of the fourth Gospel. I quote him briefly :

“The author speaks continually as an eye-witness. He desires to pass for the Apostle John. If, therefore, this work is not really by the apostle, we must admit a deception which the author confesses to himself. Now, although the ideas of that day were in matters of literary honesty essentially different from ours, we have no example in the apostolic world of a forgery of this kind. Moreover, not only does the writer desire to pass for the Apostle John, but we see clearly that he writes in the interest of that apostle.”—p. 26.

After going considerably into details, Renan thus sums up the conclusion to which his investigations had lead him :

“Upon the whole, I accept the four canonical Gospels as authentic. All, in my judgment, date back to the first century, and they are substantially by the authors to whom they are attributed,” etc.—p. 34.

And thus it is seen that the historic books of the New Testament are admitted to be credible and authentic by the Infidelic Frenchman as well as the skeptical Englishman.

Another Infidel, Mr. Taylor, makes the following admission in regard to Acts of Apostles :

“The instances of evidently undesigned coincidence between the epistles of Paul and the history of him contained in the Acts of the Apostles, are indeed irrefragable: and make out the conclusion to the satisfaction of every fair inquirer, that neither those epistles

nor that part of the Acts of the Apostles are spurious. The hero of the one is unquestionably the epistolar of the other; both writers are therefore genuine to the full extent of everything that they purport to be; neither are the epistles forged, nor is the history. *as far as it relates to Paul*, other than a faithful and a fair account of a person who really existed, and acted the part therein ascribed to him."—*Taylor's Diegesis*, p. 376.

The following, from the pen of Dr. Wise, a Jewish Rabbi, is very much to the same purport:

"Paul is an open book in history. We have his *genuine epistles*, in which he gives considerable account of himself and his exploits. We have one portion of the Acts, in which, contrary to the balance of that book, the author narrates in the first person plural 'we,' which appears to be taken from the notes of one of Paul's companions, Luke, Timothy, Silas, or any other."—*Origin of Christianity*, p. 24.

After briefly setting forth the testimony of Christian witnesses to the gospel facts, it will be remembered, I set out to show that the same was sustained and corroborated by witnesses unfriendly to Christianity. I leave the reader to judge how well I have accomplished my purpose. It will be remembered that, when considering the testimony of unbelieving historians, I noted each new point of corroboration discovered; but when I reached a different class of writers, the active enemies of our religion, I omitted the further enumeration of such points. I had already found over thirty; and, had I kept on, the number would, ere this, have been up in the hundreds, as any one can see by casting his eye back to the summary of Celsus' testimony. I had, therefore, to desist, because those items were becoming altogether too multitudinous, and were calculated to swell this volume to undue propor-

tions. I will here make the general statement that *every material fact of gospel history, except the fact of Christ's resurrection,* is either corroborated by an unbelieving historian, or admitted by an ancient or modern disbeliever*; and the most important facts are corroborated by numerous unbelieving writers and historians of early date, and conceded by a plurality of Infidels, both ancient and modern. It is further evident, from the facts heretofore adduced, that every essential feature in the testimony of ancient Christian writers, relative to the genuineness and authenticity of the Gospels and Acts, is corroborated by witnesses on the opposite side. The author holds himself in readiness to sustain the above positions if called in question.

III. *Circumstantial evidence.*

After what has already been presented, I can not see how any one can have the least doubt as to the credibility and general truthfulness of these apostolic narratives; but if such a doubt should still linger in the breast of any reader, that doubt should be put to rest forever when we consider the circumstantial evidence in the case. The circumstances showing that each and every one of those books, Matthew, Mark, Luke, John and Acts, are authentic histories, credible and trustworthy; such circum-

* The fact that the *resurrection* was maintained by Christians, is also admitted. See Paley, p. 275.

stances, I say, are manifold in number and irrefragable in kind. To adduce them all, would be impracticable on the one hand, and unnecessary on the other. But I will briefly set forth some of the leading ones, under three heads.

In the first place, The fact that these books have been read, quoted and appealed to as most reliable documents ever since their appearance in the world, and an institution established upon the facts recorded therein that has swayed the minds of millions of the human race, revolutionizing governments, and remodeling and changing the forms and habits of society, in the manner that Christianity has done, is, in itself, sufficient to show that they have an historic basis to rest upon; and when this thought is coupled with the additional reflection that their genuineness and authenticity was not denied for centuries, either by friend or foe, the consideration assumes majestic proportions, giving to the argument for their entire truthfulness a strength that is well nigh invincible. If these books are not credible histories, how came the church to be established upon what they record? If they have no historic basis, how came so many men to be deluded? and men too of brilliant mind and high station, such as Paul and Eliezer among the Jews, and Cornelius and Sergius Paulus among the Gentiles! Why were the original promulgators and their adherents willing to sacrifice life and liberty in attestation of their faith in these alleged facts?

If Christianity has no historic basis, how did it originate? and if these books do not furnish the *real* basis, what reason could the disciples have had for suppressing their real history and adopting fiction in lieu thereof? and how were they enabled to do so in face of the bitterest enemies without, and amid frequent strifes and contentions within? If you say *there was no* internal strife, and no external opposition, then what becomes of all history? and what becomes of the law of causation? Can the plant grow without a seed? Can the flower bloom without a bud? Did not the same forces that produced opposition and persecution in later times, produce it in the beginning? If not, why not? Did not the divisions and heresies that are extensive with the religion itself, have a seed from which to sprout? Most assuredly! And if these books are wholly fictions, why were they received and revered by all Christians, including every heretical sect? The fact that those books were universally received, both by heretics and by standard Christians, and in all countries where Christianity gained a foothold, shows very plainly that they are historic and true. But when we remember that their general truthfulness was never questioned by any of the early enemies of the cross, the case is still stronger. If the things contained in those books are falsehoods, why was not their falsity exposed in the incipency of the movement, while everything was fresh and easy of investigation? Some of the modern Infidels

would fain make the world believe that the Christian religion has no historic basis in fact. But their predecessors, who had some opportunity to know, never hinted such a defect in the system. Celsus, Porphyry and Julian never denied that these books were historical ; but assumed it as an undeniable fact, and argued accordingly. They criticised their contents, as I would criticise Greeley's " Conflict" or Stephens' " War between the States," but as to denying their general correctness as historic documents, they seem never to have even dreamed of such a thing. I insist that this is a weighty consideration. If those early and inveterate enemies of the religion of Jesus could have denied the authenticity of these books they would have done so. But they made no attempt in that direction. If the books were untrue, then was the time to show it. No research can do it now, for every discovery in Christian antiquities but strengthens the argument in their favor. For illustration, an eminent Italian scholar, named Muratori, in the year 1740, discovered in the Ambrosian library at Milan, a document which has been shown by conclusive and irrefragable internal evidence, to have been written during the decade beginning 160 and ending 170. It contains an almost complete canon of the New Testament, but unfortunately it is mutilated at both ends. It begins thus :

" * * * * those things at which he was present he placed thus. The third book of the Gospel, that according to Luke, the

well known physician, Luke wrote in his own name in order after the ascension of Christ, and when Paul had associated him with himself as one studious of right. Nor did he himself see the Lord in the flesh; and he, according as he was able to accomplish it, began his narrative with the nativity of John. The fourth Gospel is that of John, one of his disciples."

A third and fourth imply a first and second; showing that the four Gospels were known as such at that early date, and had been translated into Latin, for this ancient document is a translation from the Greek into the Latin. A strong link in the chain of circumstantial evidence.

Let us take another example. The ancient document called the "Epistle of Barnabas," a product of the apostolic age, contains a passage from Matthew, quoted as Scripture; showing with what sacredness the very earliest Christian writers regarded that book. This quotation, however, occurs in the 4th chapter. And, unfortunately, the first four chapters of the Epistle of Barnabas were wanting in all the Greek manuscripts, being found only in Latin versions. Hence, objectors said the quotation might be an interpolation. But in 1859 a discovery was made that silenced the objection forever. I refer to the discovery by Dr. A. F. C. Tischendorf, of the venerable Codex Sinaiticus. This ancient manuscript contains the entire Epistle of Barnabas in the Greek. Another strong link in the chain of evidence circumstantial! Nor, indeed, are these isolated cases, for, as Pres. Hinsdale truly remarks, "all the discoveries of the last century, bear-

ing on the question, have gone to establish the genuineness of the Gospels."

In the second place, The harmony of these books with the geography, history, customs, manners, literature and politics of the age and country in which they were written, proves them to be credible histories. In these narratives we find a species of local knowledge and a familiarity with transpiring events that could be possessed only by inhabitants of that country, and persons living in that age. These marks stamp the Gospels and Acts as true histories. That is a trait that could not have been imitated by a forger at a later date. A Greek or Roman of the Second or Third Century would not have possessed sufficient knowledge of the actual condition of Judea before the fall of Jerusalem; and a Jew in those centuries would have been deficient in knowledge of Grecian and Roman laws, customs and modes of thought. For it must be remembered that "these things were not done in a corner," and that the events mentioned and places, habits, etc., alluded to, were not confined to a small province; but that the scene of action is hardly bounded by the limits of the Roman Empire; and that there are allusions to the condition, customs, and principles of the numerous cities throughout the vast domain of the Cæsars, from some of the most diminutive up to many of the largest and most influential.

I have not space to elaborate this argument fully by facts and citations from contemporary historians.

But, in order to illustrate the argument, rather than complete it, I will give a few examples. I shall select, at least, one example from each book; and as Josephus is standard authority in regard to the affairs of that country, and the circumstances and history of those times, I shall rely upon him chiefly as corroborative testimony.

“But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:”—*Mat. ii: 22.*

Here it is stated that Herod was succeeded by Archelaus, and it is implied that the dominion of the latter did not embrace Galilee. From Josephus we learn that Herod's dominion embraced the whole land of Israel, and that he appointed Archelaus *his successor in Judea*, and assigned the *rest of his dominions* to other sons; also, that this arrangement was, in the main, ratified by the emperor.—*Antiquities, book 17, chap. 8, sec. 1.*

In the Greek the same title is applied to Archelaus by both Matthew and Josephus—the verb *Basilene* being used by both.—*Ant., book 17, chap. 13, sec. 1.*

“For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

For John had said unto Herod, It is not lawful for thee to have thy brother's wife.”—*Mark vi: 17, 18.*

See the quotation already made from Josephus, on page 178 of this work. Herod made a visit to

his brother, Herod Philip, where he fell in love with Herodias, and ventured to make her proposals of marriage. And they married, though, as Mark intimates, not in a "lawful" manner.—*Ant.*, book 18, chap. 5, sec. 1.

"And the daughter of the said Herodias was married to Herod," etc.—MARK vi: 22.

"Herodias was married to Herod, son of Herod the Great. They had a daughter, whose name was Salome."—*Jos. Ant. B.* 18, c. 6, sec. 4.

"And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem, And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

And they did not receive him, because his face was as though he would go to Jerusalem."—*Luke ix: 51, 52, 53.*

"Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans."—*John iv: 9.*

"It was the custom of the Galileans, who went up to the holy city at the feasts, to travel through the country of Samaria. As they were in their journey, some inhabitants of the village called Ginea, which lies on the borders of Samaria and the great plain, falling upon them, killed a great many of them."—*Jos. Ant. B.* 20, ch. 5, sec. 1.

"The woman saith unto him, Sir, I perceive that thou art a prophet.

Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship."—*John iv: 20.*

"Commanding them to meet him at Mt. Gerzizim, which is by them [the Samaritans] esteemed the most sacred of all mountains."—*Jos. Ant.*, B. 18, ch. 5, sec. 1.

Let that suffice for the Gospels.

We now go to Acts of Apostles:

"And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to

death. And he went down from Judæa to Cæsarea, and *there* abode.

“And Herod was highly displeased with them of Tyre and Sidon; but they came with one accord to him, and, having made Blastus, the king’s chamberlain, their friend, desired peace, because their country was nourished by the king’s *country*.

“And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

“And the people gave a shout, *saying, it is the voice of a god, and not of a man.*

“And immediately the angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms, and gave up the ghost.”—ACTS xii: 19–23.

Josephus describes the death of Herod as follows:

“He went to the city of Cæsarea. Here he celebrated shows in honor of Cæsar. On the second day of the shows, early in the morning, he came into the theatre dressed in a robe of silver of most curious workmanship. The rays of the rising sun, reflected from such a garb, gave him a majestic and awful appearance. *They called him a god*, and entreated him to be propitious to them, saying: Hitherto we have respected you as a man, but now we acknowledge you to be more than mortal. The king neither reproved these persons nor rejected the impious flattery. Immediately after this, he was seized with pains in his bowels, extremely violent at the very first. He was carried, therefore, with all haste to his palace. These pains continually tormenting him, he expired in five day’s time.”—*Ant. B. 19, ch. 8, sec. 2.*

Having given a few examples to show how these writers are borne out in their statements by the great Jewish historian, I will give one example to show how they agree with heathen authors:

“Then Paul stood in the midst of Mars’ hill, and said, *Ye men of Athens*, I perceive that in all things ye are too superstitious.

“For as I passed by and beheld your devotions, I found an altar with this inscription, **TO THE UNKNOWN GOD**. Whom therefore ye ignorantly worship, him declare I unto you.”—ACTS xvii: 22.”

Heathen writers attest the fact that there was such an altar at Athens, and there is no evidence that there was any such anywhere else. The author

of the dialogue *Philopatris*, by many supposed to have been written by Lucian, about the year 170, has the following words :

“But let us find *the Unknown God of Athens*, and stretching our hands to Heaven offer to him our praises and thanksgivings.”—*Lucian in Phil.*, p. 767.

Pausanius, who wrote before the end of the Second Century, in describing Athens, mentions an altar of Jupiter Olympius, and adds : “And nigh unto it is an altar of unknown gods.”—*B. 5, p. 412.*

Diogenes Laertius, who wrote about 210, says that it originated with Epimenides, nearly 600 B. C., who was invited to Athens to deliver the city from a pestilence, and took sheep of different colors to the summit of Mars’ Hill or the Areopagus, and gave instructions that where each one should lie down to sacrifice it on the spot.* The author continues : “Hence you may still see at Athens, altars without any inscription to a particular deity, as memorials of the propitiation then made.”—*Fenelon’s “Lives of the Ancient Philosophers,” p. 102.*

Thus it is seen that the Gospels and Acts are in perfect accord with the conditions and circumstances of that age and country. To show how this line of

* The idea seems to be that there were statues of different gods upon the Areopagus, and the purpose was to sacrifice the sheep to the deities at the base of whose statues they should lie down ; but one or more laid down where there was no statue, hence they erected an altar to the unknown god on that spot.

argument strikes the mind of an Infidel, I make another quotation from Mr. Renan :

"I have traveled through the evangelical province in every direction; I have visited Jerusalem, Hebron and Samaria; scarcely any locality important in the history of Jesus has escaped me. All this history, which at a distance seems floating in the clouds of an unreal world, thus assumed a body, a solidity which astonished me. The striking accord of the texts and the places, the wonderful harmony of the evangelical ideal with the landscape which served as its setting, were to me as a revelation. I had before my eyes a fifth Gospel, torn but still legible, and thenceforth, through the narratives of Matthew and Mark, instead of an abstract being, which one would say had never existed, I saw a wonderful human form live and move."—*Life of Jesus*, p. 46.

The argument under this head may be illustrated by the following anecdote, related by Dr. Richard Newton, in his interesting book, entitled, "*Illustrated Rambles in Bible Lands*."

"In a village in Yorkshire, England, lived two men who were cloth manufacturers. One was named Walsh, the other Stetson. Walsh was an unbeliever. It was a favorite opinion of his that the Bible was 'all made up.' He could never believe that it was written where it professed to be, and by the men said to have written it. But Stetson was an earnest Christian.

"Walsh was part owner of a factory, and one year he had set his heart on making a very large and fine piece of cloth. He took great pains with the carding, spinning, dyeing, weaving and finishing of it. In the process of manufacture it was one day stretched on the tenter-hooks to dry. It made a fine show, and he felt very proud of it. The next morning he arose early to work at it, and to his amazement it was gone. Some one had stolen it during the night.

"After weeks of anxiety and expense, a piece of cloth answering the description was stopped at Manchester awaiting the owner and proof. Away to Manchester went Walsh, as fast as the express train could carry him. There he found many rolls of cloth which had been stolen. They were very much alike. He selected one which he felt satisfied was his. But how could he prove it? In doubt and perplexity he called on his neighbor Stetson.

"'Friend Stetson,' said he, 'I have found a piece of cloth which I

am sure is the one which was stolen from me. But how to prove it, is the question. Can you tell me how?’

“‘You don’t want it unless it is really yours?’

“‘Certainly not.’

“‘And you want proof that is plain, simple and such as will satisfy yourself and everybody?’

“‘Precisely so.’

“‘Well, then, take Bible proof.’

“‘Bible proof! Pray, what is that?’

“‘Take your cloth to the tenter-hooks on which it was stretched, and if it be yours every hook will just fit the hole through which it passed before being taken down. There will be scores of such hooks, and if the hooks and the holes just come together tight, no other proof will be wanted that the cloth is yours.’

“‘Away he went, and sure enough, every hook came to its little hole, and the cloth was proved to be his. The tenter-hooks were the very best evidence that could be had.

“‘Some days after this, Walsh met his friend again.

“‘I say, Stetson,’ said he, ‘what did you mean, the other day, by calling the tenter-hooks ‘Bible proof?’ I am sure if I had as good evidence for the Bible as I had for my cloth, I never should doubt it again.’

“‘You have the same, only better for the Bible.’

“‘How so?’

“‘Put it on the tenter-hooks. Take the Bible and travel with it: go to the place where it was made. There you will find the Red Sea, the Jordan, the Lake of Galilee, Mount Lebanon, Hermon, Carmel, Tabor and Gerizim; there you will find the cities of Damascus, Hebron, Tyre, Sidon and Jerusalem. Every mountain, every river, every sheet of water mentioned in the Bible is there, just as the Bible speaks of it. Sinai and the desert and the Dead Sea are there. The holes and the hooks come together exactly. The best guide-book through that country is the Bible. It must have been written on the spot, just as your cloth must have been made and stretched on your tenter-hooks. That land is the mould in which the Bible is cast, and when you bring the land and the book together, they fit to perfection.’

“‘Walsh felt the force of this argument, and gave up his infidelity, and began to read the Bible with an interest he never had felt in it before.’

In the third place, The circumstance that there are *several* of these books, and that they corroborate and explain each other, is proof, conclusive and irrefutable, that they are credible and trustworthy histories. In order to the proper appreciation of

this argument, it must be remembered that the Gospels are separate and distinct books, just as much so as though they never had been placed together in one volume. It must be remembered that they are four different narratives, penned by four different writers, and that Acts of Apostles is a continuation of the history, written by the author of one of the Gospels. These writers, then, as that able jurist, Mr. Greenleaf, remarks, should be admitted in corroboration of each other as readily as Josephus and Tacitus or Polybius and Livy. But they not only agree with and corroborate each other, but they actually explain and illustrate each other. There are many incidental allusions and *undesigned coincidences* in these books that could not possibly have occurred unless the writers had a common body of real facts from which to draw their statements. Out of the numerous examples that might be given, I select a few.

Matthew says "when Jesus heard that John was cast into prison he departed into Galilee;" but he has nowhere informed us that John was cast into prison. But when we turn to *Luke*, he informs us that Herod "added yet this above all, that he shut up John in prison;" and *Mark* gives us similar information.—Matt. iv : 12 ; Mark i : 14 ; Luke iii : 20.

Mark informs us that the suborned witnesses in the trial of Christ accused him of saying, "I will destroy this temple made with hands, and in three days I will build another made without hands;"

but we could never learn from his narrative upon what statement of Jesus the accusation was founded. But John, in the early part of his record, relates a conversation that explains it. In reply to the Jews, when they asked for a sign, Jesus said, "Destroy this temple, and in three days I will raise it up"—alluding to the temple of his body.—Mark xiv:58; John ii:19.

Luke says when Christ came to Nazareth where he had been brought up, he told them they would say, "whatever we have heard done in Capernaum, do also here in thy country;" but he has not yet informed us that Jesus was ever in Capernaum. Matthew however, informs us that he "dwelt there," and performed "mighty works" there.—Luke iv:23; Matt. iv:13; xi:23.

John, throughout his book, supposes the Savior to be accompanied by "*twelve disciples*," and he mentions a few of them by name; but he no where states that Jesus selected any special "twelve" nor does he give us a list of them. The other three evangelists, however, record the selection of the *twelve*, and furnish catalogues of their names. And it happens, whenever John mentions one of them, it is one found in the catalogue preserved by the other writers.—John vii:68-71; xx:24, *and other places*; Matt. x:1; Mark iii:14; Luke vi:12.

Acts of Apostles alludes to the suicidal death of Judas as a well known event, and mentions the fact that a field was purchased with the reward of his

iniquitous betrayal; but the author, Luke, nowhere records the death of Judas, nor gives any particulars in regard to that "field," why it was bought, nor how much was paid for it—the omission is not supplied even in the Gospel written by Luke. But when we turn to Matthew, we find a full account of the transaction—the particulars of the traitor's death, the amount paid for the field, and the object of its purchase.—Acts i:16-25; Matt. xxvii:3-10.

Such remarkable coincidences prove beyond all peradventure that there was a general fountain of historic truth from which each of these writers drank; and establish most conclusively that these five books are fair and faithful representations of what *actually occurred*. There is no possibility of evading this conclusion. It cannot be said that the books were written by one man, for their style is confessedly different, and the specific aim of the writers manifestly diverse. Matthew evidently wrote for Jews, to prove the proposition that Jesus is the Messiah. Mark wrote for a similar purpose, but to a different class of readers. John wrote to prove that Jesus Messiah is the Son of God.—John xx:31. While Luke wrote for the avowed purpose of informing his friend Theophilus just what things were universally accepted as certain by the Christians at the time he wrote.—Luke i:1-4. Nor can it be said that these writers colluded for the purpose of deception, for no badges of fraud appear. Besides, there are some

seeming contradictions, and many apparent discrepancies. Had there been any collusion between these writers, the least shadow of discrepancy would not be visible in all their writings. The very fact that some things appear to be discrepant shows that these writers wrote independently of each other, and that they paid no regard to anything but truth.

The strength of this circumstantial argument can not be over-estimated. Suppose that after eighteen hundred years have passed away, dating from the present *anno domini*, the late war in America should be denied with all its bloody realities. Suppose then that Greeley's "Conflict" should be found and read; would not that be evidence of it? But, suppose it were said to be fiction, would not the production of Stephens' "War Between the States" confirm the other, and prove it to be real history? And when two more accounts were read, one written by Schmucker and the other by Pollard, of Virginia, would not the four histories corroborate and prove the claims of each other? and would not their general agreement put all doubt forever to rest, and establish conclusively the fact that there had been such a war as claimed? And if these four histories were found to differ in some respects and present even real discrepancies, would that prove them all to be false or legendary? Would it not, on the other hand, strengthen the quarternion, by precluding the idea of collusion?

Most assuredly it would! Then if it were found that another history had been written by one of the quartette, giving an account of affairs and transactions after the termination of the war, that would make the case still stronger, especially if the actions of the same men who had figured in the war were therein recorded. Then suppose that there were found to be many undesigned coincidences in those books, such as I have adduced from the Evangelists, would not the evidence be as strong as strength itself, and as invincible as eternal and unchanging truth? Then, if the books supposed had been bound together in one volume for centuries, it would not alter the case, nor weaken their separate testimony. There is no sane man, whatever might be his religious opinions, but what would admit everything claimed in the case supposed. Then why not give full weight to the evidence in the case of the Evangelists? The cases are most assuredly parallel!

Then, again, suppose that Luke's history, written to Theophilus, had laid in the vaults of antiquity, unknown till the present century, and then, for the first time, come to light. The controversy would, in that case, have been altogether over the other three. Well, then, when Luke's writings were discovered, published to the world, and proved to have been written in the apostolic age, would not that settle the controversy forever? Most undoubtedly it would! The world would say, "Here is a document, written by a man *in that age*, telling some

distinguished friend of his, by the name of Theophilus, just what was universally accepted as true by the very earliest Christians! And he corroborates the writings we have been disputing over for centuries." If any doubt then existed, it would be eternally quieted when the "Acts of Apostles" were found and published in the same manner. Well, Luke's writings possess just the same *real* weight that they would possess if they were just now, for the first time, published to the world, if, indeed, they do not possess more, and they are just as much entitled to be received in corroboration of the other Evangelists. The same reasoning would apply to Matthew, Mark or John. This line of argument I deem conclusive; so much so, indeed, that I would be compelled to accept these writers as reliable historians if I had no other evidence than the support which each member of the quartette gives to the others when considered as a trio.

Further proof could be adduced, and arguments might be multiplied. But it is unnecessary. My proposition has been sustained. When an attorney in court has shown that the testimony of his own witnesses presents a solid phalanx of evidence in favor of his client; that their testimony is corroborated by adverse witnesses, and that even some of the material points are conceded by opposing counsel; and that the circumstances in the case are favorable to his cause, in so much so that there are circumstances which can not be accounted for, if a

verdict is rendered against his client; I say, when an attorney has done this, he has done all that it is possible to do in the way of proving an allegation. That is exactly what I have attempted to do in the case in hand. Of course, the reader is the arbiter in the case, and it is for him to decide to what extent I have succeeded. But if I do not over-estimate results, it has been shown—

1. That the Christian testimony is an unbroken phalanx in favor of the credibility of the historic books of the New Testament.

2. That this testimony is corroborated by opposing witnesses, and that many points material to the allegation have been admitted by the advocates of Infidelity.

3. And that the circumstantial evidence is in favor of these books, in so much so that there are circumstances that can not be accounted for upon any hypothesis other than that they are credible and trustworthy.

I shall, therefore, conclude that the proposition, at the head of this chapter, "That the historical books of the New Testament are credible and trustworthy," is fully sustained, and in future chapters of this work will reason accordingly.

CHAPTER II.

Jesus of Nazareth Arose from the Dead.

THE following facts are admitted by all parties to the controversy :

1. There was such a person as Jesus of Nazareth.
2. He lived at the time ascribed to him in the New Testament.
3. He was put to death under Pontius Pilate, in the reign of Tiberius Cæsar.
4. His dead body was taken from the cross, and laid in the tomb of Joseph of Arimathea.
5. A huge stone was rolled to the entrance, and the tomb securely guarded.
6. Upon the morning of the first Sunday, after the crucifixion, his body was missing from the tomb.

No one of these points was ever called in question by any friend or foe of Jesus for many centuries after his crucifixion; and to show that they are conceded by candid Infidels, of modern times, I quote one of their best authorities, Ernest Renan. He says :

“ Jesus was laid in the vault; the stone was rolled to the entrance, etc.” * * * “ On Sunday morning, the women, Mary Magdalene first of all, came very early to the tomb. The stone was rolled away from the opening, and the body was no longer in the

place where they had laid it. At the same time, the strangest reports began to spread through the Christian community. The cry, 'He is risen!' ran among the disciples like lightning."—*Life of Jesus*, p. 356.

Kersey Graves, a recent Infidel writer, of spiritualistic tendencies, not only admits these facts, but goes so far as to admit that he was seen and recognized after his death, and attempts to account for the strange phenomenon.—See "*Sixteen Crucified Saviors*," page 133.

That the Gospel Narratives possess value, as historic documents, I have proved in the previous chapter. This is, also, generally admitted, and was never questioned, even by the enemies of Jesus, for many centuries after they were written. Here, then, we have a basis of historic facts upon which to reason—a general agreement, among the friends and foes of Jesus, that he was crucified, his body laid in the tomb, and, on Sunday, it was missing. The whole fabric of the Christian religion rests upon the solution of one question: "*What became of the body?*" Upon this question unanimity gives way, and the parties to the controversy are as wide apart as the poles. The foes of Jesus claim that his body was stolen by his disciples. On the other hand, his friends maintain that he rose from the dead. Here is a square issue, upon a plain matter of fact; and everything depends upon its solution. If it is shown that his body was stolen, the foundation of the Christian Temple is removed, and the whole superstructure must fall. But, if he revived

and rose again, then the Christian edifice is an impregnable bulwark, which all the powers of earth and hell can not overturn. We should, therefore, examine the facts with care, and weigh everything bearing on the case with an earnest desire to know the truth.

We shall first examine the position of Christ's enemies. Upon what evidence do they rest their claims that his body was stolen? Epon the testimony of some of the guards.

"Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying: Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

Command, therefore, that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people. He is risen from the dead; so the last error shall be worse than the first.

Pilate said unto them, Ye have a watch; go your way, make *it* as sure as ye can.

So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

And, behold, there was a great earthquake: for the angel of the Lord descended from Heaven, and came and rolled back the stone from the door, and sat upon it.

His countenance was like lightning, and his raiment white as snow.

And for fear of him the keepers did shake, and became as dead men. * * * * *

Now, when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done.

And when they were assembled with the elders, and had taken counsel, they gave large money to the soldiers, saying: Say ye, His disciples came by night, and stole him *away* while we slept.

And if this come to the governor's ears, we will persuade him, and secure you.

So they took the money, and did as they were taught; and this saying is commonly reported among the Jews until this day."—
MATT. xxvii: 62-66; xxviii: 1-4; 11-15.

This common report, that the disciples stole the body while the soldiers slept, was currently reported among the enemies of Jesus, and when the disciples went forth and proclaimed his resurrection they never attempted to set up any other counter-hypothesis, or interpose any opposing testimony save that of the guards. This is the strongest case that the foes of Jesus could make. If they could have discovered a more plausible explanation of the disappearance of the body, their active enmity would have led them to present it. The strength, then, of Infidelity, depends upon the strength of the testimony of those guards. And that strength is the veriest weakness. For, to say nothing of their contradictory statements, telling first one story and then another; and to waive the charge of bribery, this testimony bears *prima facie* evidence of falsehood and absurdity.

In the first place, they testify to the occurrence of the very thing that they were stationed around the tomb to prevent. They say the body was "stolen." That is exactly what they were placed there to prevent. It was remembered that Jesus said he would rise again, and the soldiers were stationed at the tomb for the express purpose of preventing his disciples from stealing the body and persuading the people that he was risen. Now, if they had said that the disciples had unexpectedly rallied a large force, and had overpowered them and taken the body by force, their story would have possessed some degree of plausibility. But when they

say that the very thing happened that they anticipated and were guarding against, their testimony becomes so unreasonable as to be unworthy of any credit whatever.

In the second place, why did they allow the body to be stolen? They say that they were asleep! Asleep? A whole guard of Roman soldiers asleep on duty! The very idea is monstrously absurd! Did they not know that it would disgrace them forever? Or were they lost to all sense of shame? Nay, did they not know that it was death under the Roman law to go to sleep on duty? And would they have disregarded all sense of honor and fear of the penalty, and all have gone to sleep at once? No sane man can believe it. Now, just suppose for a moment that the body had been stolen while the guards were all asleep, would they have reported it? Far from it. They would have skulked away like sheep-killing canines, and made no report at all. Or, if they reported at all, they would have endeavored to exculpate themselves. Think of a body of soldiers stationed around a stable to prevent a fine horse from being stolen. After several days the door is found standing open, the stable vacant, the horse gone! They make their report. It is "that the thieves came and stole him while they were asleep." What would be thought of them, and what would be done with them? Would any one for a moment credit their report?

In the third place, witnesses are incompetent to testify to what transpired while they were *asleep*. Imagine a witness in court attempting to identify the thieves who stole his horse. He says he knows they are the men. "What were you doing when they stole him?" "I was asleep." If the soldiers were *asleep* when the body of Christ disappeared from the tomb, as they say they were, they were incompetent to testify as to what caused its disappearance. They could not tell whether his disciples stole it, or some one else, or whether it revived and walked out. It is unnecessary to consider their testimony any further, as it bears evidence of falsity upon its face.

Having seen that the hypothesis of the enemies of Jesus is false, we now turn our attention to the second hypothesis, the hypothesis of his friends, that he actually rose from the dead. Who are the witnesses? The apostles and many other disciples, including in all about five hundred. They testify that they saw him and conversed with him after his resurrection, and that some of them ate with him and handled him, and that he ascended into the clouds of heaven in the presence of a number of them. Now, I remark concerning these witnesses, that one of three things must necessarily be true in regard to them:

1. They were deceived—thinking they saw Jesus alive, when they did not; or
2. They were dishonest, and desired to deceive

others, making them believe they saw Jesus, when they did not; or

3. They were honest and competent witnesses, and Jesus did actually arise.

Here is a trilemma. Which one of its alternatives is true?

Were these witnesses deceived? No they could not have been deceived. For the appearances of Jesus were so frequent, and those that claimed to see him so numerous, and the opportunity for testing the reality of his appearance so good, that it were utterly impossible for them to be mistaken in regard to it. Had he been seen by one person only, or by several persons on but one occasion, there might be some room to doubt. But they claim that he was seen on several occasions and by many individuals, seen too by persons who were perfectly familiar with his person and knew most assuredly that it was he. He was seen a dozen times. First, by Mary Magdalene; second, by other women; third, by Peter; fourth, by Cleopas and his companion; fifth, by the whole college of apostles, except Thomas; sixth, by all the apostles, including Thomas; seventh, by seven of them at the sea of Tiberias; eighth, by about five hundred at once; ninth, by James, alone; tenth, by all the apostles at the time of the ascension; eleventh, by Stephen, when he was stoned to death; and last of all, by Saul of Tarsus, in consequence of which he forsook the religion of his fathers and became a zealous

advocate of the cause of Jesus. In an epistle written afterward, this great apostle declares, "that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures; and that he was seen of Cephas, then of the twelve; after that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present; but some are fallen asleep. After that he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time."—I Cor. xv : 3-8.

Thus, it is seen, that he appeared on different occasions, and to different numbers of persons; sometimes to one, sometimes to two, sometimes to three, seven, or a dozen, and on one occasion, to hundreds of persons at once. He was seen, too, by a variety of persons, persons in the various positions of society, or walks of life, from ordinary men and women, through a higher class, like Matthew, the publican, up to the learned and erudite, Saul of Tarsus. He was seen by persons of different styles of mind. Not only did he appear to affectionate, warm-hearted, credulous women, but to cool, calculating, skeptical *men*, like Thomas Didymus, who must see the prints of the nails in his hands, and the gash of the spear in his side, before believing. Not only so, but he was seen under a great variety of circumstances—sometimes after night; sometimes in open daylight. Not only on

the earth, but when he ascended to heaven, and even after he ascended to heaven. Those who saw him, too, were, in most cases, perfectly familiar with his features, having companied with him all the time the Lord Jesus went in and out among them, from John's baptism to his ascension.—Acts i:21. His pierced hands and side also prevented any mistake as to his identity. Not only so, but they conversed with, ate with, drank with him, and their hands handled him. This they emphatically declare. So there was no possible chance for deception on their part. Either, Jesus rose, appeared to them, and ascended bodily into heaven; or, else, they deliberately colluded, for the purpose of palming off upon the world the most stupendous fraud and falsehood ever conceived or executed. This, Paul admits himself; for he declares “if Christ be not risen, then is our preaching vain, and your faith is, also, vain. Yea, and we are found false witnesses of God.”—1 Cor. xv:14.

That they were themselves deceived, is utterly out of the question. It follows, then, that they were deceivers, or they were honest and competent witnesses, whose testimony establishes the resurrection of Jesus beyond doubt. We pass, then, to the second point of the trilemma.

Were they deceivers?

No! They could not have been deceivers, for several good and sufficient reasons:

1st. They had no motive to induce them to deceive.

Sane men never do anything without a motive. And these disciples had no earthly motive to induce them to collude, for the purpose of making persons believe that Jesus rose, if he did not. What had they to gain by it? I would like some candid skeptic to tell. Can any mortal man conceive of any benefit that would accrue to the disciples by telling that Jesus rose, if it were false? They could gain no money or property by it! No popularity or influence! Nothing under the blue canopy of the heavens could they gain by telling it, if it were not true. On the other hand, they would loose all these things. So, if Jesus did not rise, they told a deliberate falsehood, when they knew that it was diametrically opposed to their interests for time and eternity. For be it rememdered that they had all been reared in the Jewish faith, and taught that God would punish the wicked, "and by no means clear the guilty."

2d. Because all their teachings were opposed to everything like falsehood and deception. Truth was their watchword. And if they were deceivers, then we have the anomaly of a set of men constructing and enforcing the best code of ethics ever known to man, while perpetrating the greatest fraud that was ever practiced upon humanity.

3d. Every motive calculated to influence the human mind was against proclaiming that Jesus rose, if it were false. Loss of means, loss of friends, loss of popularity and influence, loss of liberty and

loss of life. And worse than all, loss of a good conscience and self respect. If it were false, all these considerations would speak in thunder tones, and say, "Don't tell it!"

4th. They gained nothing by telling it if true, except the peace of mind which comes with the consciousness of having performed an important duty, and the hope of future felicity, which the promises of their risen Redeemer inspired.

5th. They gave the very highest evidences of sincerity that it were possible to give. After they commenced to publish the resurrection, they found that it brought upon them, as a matter of fact, what they had reason theoretically to anticipate: "the loss of all things;" while it brought them nothing but suffering, scorn and privation. If they had not been honest and sincere, believing that they told "the truth, the whole truth, and nothing but the truth," when they found that their story brought upon them privation and want, opprobrium and obloquy, hatred and malice, turmoil and unrest, stripes and imprisonment, inconvenience and death; I say when they found this to be the result, they certainly would have recanted and told the truth, if that was not the truth which they published in the first instance. But, no! Not one of them ever turned State's-evidence, or changed his testimony. Could greater evidence of sincerity have been given? Suppose that the grave-robbers, who stole the body of A. T. Stewart, were as numerous as the

disciples of Jesus, and suppose that they had come out boldly and proclaimed that Mr. Stewart had arisen from the dead, that they had seen him, conversed with him, and dined with him, after his resurrection. Then, imagine them arrested, threatened, scourged, imprisoned, and some of them put to death. Would they not retract their former statement, and acknowledge that they had stolen the body? At least, would not some of them turn State's-evidence, rather than endure so much suffering, and endanger their lives, just for the sake of a falsehood? Most assuredly they would. As soon as a few of them were imprisoned, a few whipped, and a single one put to death, they would then cry, "hold, enough!" and confess the truth with alacrity. Human nature is the same the world over, and if these disciples had colluded to make people believe that Jesus rose, when he did not, there is no doubt but what they would have retracted it, when the hand of persecution came down so heavily upon them. At least, some of them would have broken ranks, and told a different story. But, no. They all stood steadfast and immovable; and what they said first, they said last, and all the time!

The arrest and crucifixion of their master had so terrified them that they were wont to meet in an upper room, with closed doors, for fear of the unbelieving Jews. Then, when they went forth and began to publish the resurrection, they found that it arrayed against them the hostility of all the Jews,

Pharisees and Sadducees. They, therefore, found that their proclamation was very unpopular, arraying against them the enmity and hatred of their countrymen, and subjecting them to rebuffs and contempt. But they continued to preach that Jesus had arisen.

They then found that the loss of friendship was followed by threats and imprisonment. Peter and John were imprisoned for preaching the resurrection, and, when released, threatened and commanded to do so no more.* But still, "with great power gave the apostles witness of the resurrection of the Lord Jesus."—Acts iv:32. And all the witnesses stood firm and immovably committed to their first testimony.

Then the Sadducees, led by the high-priest, arrested all the apostles and put them in prison.† But still there was not one found among all the witnesses that would change his testimony, and say that Jesus did not rise. On the contrary, as soon as released, the apostles preached boldly in the name of the risen Jesus, and, in the language of their enemies: "filled Jerusalem with their doctrine!" When re-arrested, they spoke boldly, and said: "We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand *to be* a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins.

* Acts, 4th chap.

† Acts, 5th chap.

And we are his witnesses of these things ; and *so is* also the Holy Ghost, whom God hath given to them that obey him."--Acts v : 29-32.

This short speech so exasperated the persecutors that they resolved to slay the whole dozen of the apostles, and were only restrained from so doing by the wise and timely counsel of Dr. Gamaliel, a learned and influential Pharisee. But even his mild and conservative speech was unable to restrain them from inflicting personal violence on the apostles, so the whole twelve were beaten before they were set at liberty. But, notwithstanding the apostles had all been subjected to stripes and imprisonment, and had narrowly escaped with their lives, they still continued to proclaim the resurrection of Jesus. There was not one who would give different testimony, or even be silent on that, though strictly charged and severely threatened by their persecutors when released from custody. Nor was there one among the whole five hundred witnesses sufficiently terrified to cause him to change his testimony.

But that is not all. After awhile one of the witnesses (Stephen) was stoned to death ; but even in the hour of death he maintained the truth of his testimony, and almost with his last expiring breath declared that he saw the risen Jesus standing on the right hand of God in heaven. Then an apostle (James) is put to death,* and another is imprisoned

* Acts, 12th chap.

and his death determined on. But still all the witnesses maintain unflinchingly that Jesus rose! There is not one found that even death itself can cause to recant.

The disciples find the whole Gentile world arrayed against them, as well as the Jews. And they meet with persecution, stripes, imprisonment, death, from both quarters. First one is killed and then another, until many have sealed their testimony with their blood!* But the witnesses all maintain their integrity in the face of opposition, in the face of persecution, and cling with an unparalleled tenacity to their declaration that Jesus rose, even despite death itself. Then, I ask in all candor, were they honest and sincere! Most assuredly they were. They gave the very highest conceivable evidence of honesty and sincerity. Whenever any one is willing to suffer as they did, and even to lay down his life for his cause, every reasonable man will readily grant that he is sincere. We have seen that these witnesses were willing to endure stripes, imprisonment, and even death, in attestation of the fact that Jesus rose. They were therefore unquestionably honest and sincere, and could not have been deceivers.

The witnesses being honest and sincere, it follows conclusively that Jesus rose. Because we have already shown that it was impossible for them to be deceived themselves. Remember we set out

* See Note at end of chapter.

with a trilemma: Either they were deceived, or deceivers, or honest and competent witnesses. Well, as I have shown that they could not be deceived, and that they were not deceivers, the last hypothesis stands proved: "that they were honest and competent witnesses;" and being such their testimony stands good, and my proposition is proved: "*That Jesus of Nazareth rose from the dead.*" If it is not proved, nothing can be proved by testimony. For no culprit was ever hanged on better evidence; and there is *no fact of ancient history better attested.*

CORROBORATIVE FACTS.

The foregoing proof of the resurrection is so overwhelmingly conclusive that nothing further is needed—the argument needs not one additional prop. But there are three facts which corroborate the proof adduced so strikingly that I cannot leave the subject without calling attention to them:

1st. Tacitus, in the passage previously quoted, states that Jesus was crucified, *that his religion was then checked for awhile, but soon broke out again* and spread all over Judea and reached even to Rome. —*See Annals, book 15, chap. 14.* That the death of Christ should check his religious movement for a time, was the most natural thing in the world; but that it should soon break out again with renewed vigor is unaccountable, unless some new impetus were by some means given to it. The statement of Tacitus is therefore suggestive, and coincident with

the sacred writers according to whom the death of Messiah caused a pause, an awful pause as if the Universe stood still! For fifty days the movement so successfully inaugurated by the Nazarene, and which had made such a great stir in the world, was still—the Galilean fishermen were either noiselessly casting their nets into the tranquil waters of Genesareth or quietly housed in an upper room—but when the day of Pentecost was fully come Jerusalem was shaken by the announcement that Jesus had revived again! Then, like a fire kindled in combustible material fully dry, the movement spread with rapidity till it reached Rome and shook the palace of the Cæsars! The resurrection explains the temporary suspension of the movement, and the increased velocity subsequently given to it, which attracted the attention of the Roman historian. Without irresistible proof of its truth the story would not have received sufficient credence to give it such rapid and gigantic strides in the world.

2d. A symbolic representation of Christ's burial and resurrection has been kept up among his followers ever since his resurrection was proclaimed—I mean baptism. About three thousand submitted to this institution on the first day his resurrection was publicly proclaimed, and it has been perpetuated ever since. In his letter to the Collosians, Paul describes baptism as a burial and resurrection, and in his epistle to the church at Rome he deposeth as follows :

“What shall we say then? Shall we continue in sin, that grace may abound?

“God forbid. How shall we, that are dead to sin, live any longer therein?

“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

“Therefore, we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

“For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection.

“Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

“For he that is dead is freed from sin.

“Now, if we be dead with Christ, we believe that we shall also live with him.

“Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

“For in that he died, he died unto sin once; but in that he liveth, he liveth unto God.

“Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.”—Rom. 6:1-12; Col. 2:12.

That great and good man, John Wesley, the founder of Methodism, says this alludes to the ancient manner of baptizing by immersion. Here, then, we have a living monument of the resurrection. Every burial in the liquid grave and emersion therefrom says in thunder tones, “The buried Jesus rose again!”

3d. A day has been observed in memory of the resurrection ever since the event took place. The observance of the Lord’s day originated in the very infancy of Christianity, and that without a positive command to keep it, and it has been kept up ever since; and so strong a hold does it have upon the human mind, that at the present time legislators in almost all civilized countries respect it. This is all

the more remarkable when we remember that the day kept in commemoration of the resurrection of Christ supplanted a day of venerable antiquity, kept sacred in commemoration of the creation of the world and the deliverance from Egyptian bondage—the two dearest events cherished in the Jewish heart. For be it remembered that all of Christ's followers for many years were Jews—and all the apostles were Jews. And why those sons of Jacob could allow their sacred Sabbath to be superseded by another day is inexplicable, unless they had conclusive proof that a grander event than the deliverance from Egypt had occurred, and one even rivaling the creation itself. Such an event they had in the resurrection of the Messiah, for as the poet sings:

“ ’Twas great to speak a world from nought !
 ’Twas greater to redeem ! ! ”

That accords with the earliest reason given for the celebration of the Lord's day. Barnabas in an epistle written about A. D. 72, says: “ The eighth day is the beginning of another world ; and therefore with joy we celebrate the eighth day, on which Jesus rose from the dead.”

APPLICATION.

I conclude this chapter with a few remarks concerning its application to my general subject. The resurrection of Jesus from the tomb proves him to be what he claimed to be. He claimed to be the

Messiah ; therefore he is the Messiah. He claimed to be the Son of God ; therefore he is the Son of God. And being such, whatever he taught is true. The Christian religion is true, for he is its head and founder. The Old Testament is true, for he endorsed it. The New Testament is true, for he told the apostles that his Spirit should guide them into all the truth. The Gospel promises are true, for he gave them. The faith of the Gospel is true, for he is the "author and finisher of the faith." In short, since it is established that Jesus rose from the dead, all the claims of his holy religion are established, the whole superstructure stands unshaken and immovable ; and we may have strong confidence, who have fled for refuge to lay hold upon the hope set before us, knowing in whom we have believed.

NOTE—Martyrdom to an opinion, merely proves sincerity in that opinion : but martyrdom to a fact, about which there can be no mistake, proves the fact to be true. The martyrs to the resurrection died in attestation of a fact, not an opinion.

Infidels of late years feel the force of this argument so sensibly, that they are endeavoring to raise doubt as to whether the apostles suffered martyrdom. I deem it well, therefore, to sum up, in a foot note, such evidence and information as I have at hand on that subject. I, therefore, remark :

1. Reasoning *A PRIORI*, we would conclude that the apostles, or a number of them, suffered martyrdom ; for that was the fate of John the Baptist and Jesus near the beginning of their career, and of multitudes of Christians near the close of it. This is an undeniable truth, attested by such men as Josephus and Tacitus, and accredited by such men as Rabbi Wise and the historian Gibbon. It would, therefore, be a miracle of miracles, if the apostles all escaped with their lives, and were left standing, like a dozen indestructible pillars, while so many of their co-laborers were slain, by the bitter hand of persecution.

Remember Tacitus testifies that many Christians were martyred in Rome, as early as A. D. 64; and Gibbon says the most skeptical criticism is bound to respect the truth of this declaration. Rabbi Wise alludes to the martyrdom of John the Baptist, and then adds: "So the doom of Jesus was sealed. After a few days, giving him scarcely time enough to expound his scheme of salvation—the Romans captured and crucified him, as thousands of Jews were crucified in those days, some by the same Pilate."—THREE LECTURES, p. 6. Then, on the 31st page, the Rabbi says of Paul: "Fortunately, however, he was retained in Cæsarea, when Nero in Rome put to death the Christians with exquisite cruelty. * * * * He came to Rome in the year 65, when the cruelty of Nero's proceedings against the Christians filled every heart with compassion, and humanity relented in favor of the Christians." Hear him once more: "Pliny informs us that in the days of the Emperor Trajan, that is, in the beginning of the Second Century, an edict existed to kill every man, woman, or child who professed Christianity; and this edict was in force also in the days of Marcus Aurelius, at the end of that Century," *IB.* page 10. In view of all these facts, who can believe that the apostles all escaped unhurt? "CREDAT JUDÆUS APPELLA; NON EGO!"

2. Stephen died in attestation of the Resurrection, soon after the apostles entered upon their labors. When on trial before the Sanhedrim, his face became radiant with joy, and he declared that he saw heaven opened, and Jesus standing on the right hand of God; whereupon they rushed upon him, with mob violence, and stoned him to death. But he maintained his integrity to the last, calling on the name of Jesus, with his last expiring breath. Acts, vii:60. Stephen's fate makes the probability that many of the apostles suffered martyrdom, almost a certainty. But approximate proof shall now give place to direct evidence.

3. We have positive testimony that the apostle James (now known as James the Great) died a martyr at the hands of Herod Agrippa I. Acts, xii:2.

4. We have historic evidence, outside of the Bible, that the other Apostle James (now called the Less) was put to death, and other disciples with him. Josephus says the haughty high-priest Ananias called a council of judges, "and bringing before them James, the brother of him who is called Christ, and some others, he accused them as transgressors of the laws, and had them stoned to death."—ANT. B. 20, chap. 9, sec. 1. Dr. Isaac M. Wise, the Jewish Rabbi, already quoted, endorses this as authentic history. He says "the fanatic high-priest, Ananias, convened a court of his willing tools, tried James, the

brother of Jesus, and, finding him guilty of God knows what, had him and some of his associates executed—a bloody deed which cost him his office, on account of the loud and emphatic protestations of the Jews before Agrippa II. and the Roman governor.”—THREE LECTURES, page 30.

His martyrdom is also recorded by Hegesippus, a converted Jew of the Second Century.

5. We have an abundance of evidence that Peter suffered martyrdom. We learn from the Infidel writer, Julian, a Roman Emperor, that Peter and Paul were both dead, and their tombs respected and frequented, before John wrote the Gospel which bears his name.—CYRIL’S CONTRA JULIAN, B. 10, p. 327. And that he died the death of a martyr, we learn from a statement made by John. He says that Jesus made the following declaration to Peter:

“Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.” And then adds: “This spake he, signifying by what death he should glorify God.”—JOHN, xxi: 18, 19. Now, it is evident from this, that John knew that Peter had died a violent death at the hands of the persecutors; and that Peter was sentenced to death, and expected soon to be executed, when he wrote his Second Epistle, and that he remembered, in that trying hour, the prediction of the Savior, is evident from the following passage:

“Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.”—I. PETER, i: 13-15.

Peter’s martyrdom is attested by Clement, of Rome, who wrote before the end of the First Century, (Clement’s 1st Ep. to Corinthians, chap. 5); and it is evident from a statement made in Muratori’s Canon, compiled about A. D. 170, that Luke wrote some document in addition to his Gospel and Acts, in which he records the same. This ancient document, in an account of Acts of the Apostles, contains these words: “Luke relates to Theophilus, events of which he was an eye-witness, as also, in a separate place he evidently DECLARES THE MARTYRDOM OF PETER, but omits the journey of Paul from Rome to Spain.”—ROUTH’S RELIQUIÆ SACRÆ, p. 1-12. CON. & HOWSON’S LIFE AND EP. OF PAUL, p. 801.

Dr. Bloomfield says: “The universal testimony of antiquity concurs

in showing that Peter suffered martyrdom by crucifixion." GREEK TESTAMENT, p. 444. Philip Schaff says the same thing, in almost the same words: "It is the voice of all antiquity, that Peter was crucified in the persecution under Nero."—APOSTOLIC CHURCH, p. 372, and page 363-365. And Origen says "he was crucified with his head downwards."—AMERICAN CYCLOPÆDIA, page 353.

6. There is abundant evidence that Paul suffered martyrdom. Clement, of Rome, in his epistle to the Corinthians, chap. 5, says: "He came to the limits of the West, and died a martyr under the rulers."

Bingham, who is referred to by the American Cyclopædia as good authority, says it is unquestionable that Peter and Paul both suffered martyrdom, in the persecution under Nero; that "Eusebius shows this out of Caius Romanus, Turtullian, Origen and Dionysus of Corinth, who say that one was crucified and the other beheaded; that their festivals were anciently observed, as other festivals of the martyrs; and adds: "The like may be concluded of all the other apostles, who suffered martyrdom in the several countries where they preached the Gospel."—BINGHAM'S ANTIQUITIES, p. 1161.

For a full account of his execution, see "History of the Apostolic Church," by Philip Schaff, and "Life and Epistles of Paul," by Conybeare & Howson.

7. The other apostles, at an early date, scattered to different parts of the world. As Prof. Schaff truly says: "Eternity will assuredly disclose many hidden flowers and fruits of Christian life and labor, which are either not at all, or at least very imperfectly, recorded in books of history. Down to the Apostolic Council, A. D. 50, the twelve disciples seem still to have looked on Jerusalem as the center of their activity, and, with the exception of Paul, not to have gone far beyond Palestine. Thenceforth we find none but James in the Jewish capital, (Acts, xxi : 18,) the rest having scattered to different lands."—(Apostolic Church, p. 386.) It is therefore impossible, in the very nature of the case, to have the same unmistakable testimony in regard to their fate, that we possess with reference to the fate of the two James', and Paul and Peter. But we have sufficient evidence that several of the others suffered martyrdom besides those four. Mr. Gibbon admits that "after the death of Christ, his innocent disciples were punished with death" (Decline and Fall, chap. 15) and Mr. Renan says: "The Sadducee family of Hanan long retained the pontificate, and, more powerful than ever, unceasingly waged the cruel war against the disciples and the family of Jesus, which it had commenced against its founder. Christianity, which owed to him the crowning act of its foundation, owed to him also its first martyrs."—LIFE OF

JESUS, p. 358. The American Cyclopædia says: "Legends about all of them were early current, recounting their voyages, sufferings, and martyrdoms." And Dr. Kitto says: "The current traditions, generally received at the time, doubtless had a basis of historic facts, and may, therefore, be accepted in the main as credible."—HISTORY OF THE BIBLE, p. 622.

The earliest ecclesiastical historians all unite in attesting the martyrdom of Matthias, and some of them say he was stoned by the unbelieving Jews. *Apropos*, the Babylonian Talmud contains the following: "When Matthai was brought forth, he said to his judges, 'Shall Matthai be slain! But it is written, When shall I come (Matai) and appear before God?' (Ps. xlii : 2.) But they answered : 'Yes, Matthai shall be slain. For it is written, When (MATAI) shall he die, and his name perish?' " (Ps. xli : 5.) The Talmud, as quoted by Lightfoot, also alludes to the execution of four other disciples in the same manner.

It is related by Gregory, Ambrose, Jerome, Chrysostom, Athanasius and Eusebius, that Thomas went and preached the Gospel in India, and was put to death by the Brahmans. When Cosmos explored the East, in A. D. 522, he found a multitude of Christians; and when the Portugese began their colonization in India, they found nearly two hundred thousand, calling themselves "Thomas-Christians," and yearly commemorating his martyrdom by visiting his tomb.—See SMITH'S ELEMENTS OF DIVINITY, p. 373.

It can hardly be doubted that Andrew suffered martyrdom at Patræ (Patras), in Achaia, by order of the Proconsul Ægeas, as reported; for not only does the minute particularity as to places, persons, and transactions indicate truth, but the *cruz decusata* X, on which he was crucified has been called "Andrew's cross" ever since.

8. We have CIRCUMSTANTIAL EVIDENCE sufficient to establish the fact that a number of the apostles suffered martyrdom.

In the first place, it is recorded by all four of the evangelists that Jesus told his apostles that some of them would be put to death—MAT. XXIV : 9; MARK XIII : 9, 12; LUKE XXI : 16; JOHN XVI : 2-4. Now, it will neither be maintained that Jesus needlessly aroused their fears, when there was no occasion for it, nor that his friends put this into his mouth when he had never said it and it had never happened; it follows, therefore, that one of two things is certainly true: either Jesus said it because he knew it would take place, or they put it into his mouth because it had taken place. Let the Infidel take either horn of the dilemma. If the first is true, Jesus knew the future, knew they would be killed, and it came to pass as he predicted. If the second is true, the fact of their martyrdom is directly established.

In the second place, the early Christians commemorated the death of their martyrs annually by visiting their tombs. Such festivals were kept in honor of the apostles. This is attested by early Christian writers and confirmed by the Emperor Julian. They generally believed that all the apostles sealed their testimony with their blood, except John. See BINGHAM'S ANTIQUITIES.

In the third place, early apologists, in their discussions with Infidels, based an argument upon the martyrdom of the apostles. The well-known Infidel writer Porphyry, who flourished A. D. 170, wrote as follows: "Ignorant and indigent men, because they had nothing, performed some signs by magical art; which is no great matter; for the magicians in Egypt, and many others, have wrought signs." "Let it be granted," replies Jerome, "but then, why did they die? Why were they crucified? Others have wrought signs by magical arts, but they did not die for a dead man; they were not crucified for a man that had been crucified. They knew him to be dead; and did they die without any reason? Our victory is completed in the blood of the apostles; our faith is ratified in their blood! Let us therefore praise God, to whom be glory for ever and ever."—BREVIARIUM ON PSALTER, vol. 2, pp. 334, 335.

Prof. W. J. Bolton quotes several similar arguments in the 7th chapter of his admirable work, and on page 281, he says: "The circumstances of the case especially dwelt upon by the Apologists were, the incredibly short time the Gospel took to accomplish its end; the extent of its conquest, being nothing less than the known world; against an opposition the most unanimous, violent and persevering that can well be imagined."

9. But it would not invalidate my argument if I were unable to show that any of them actually lost their lives. For we have ample evidence that they were all willing to suffer death, rather than give up their testimony to the resurrection; and in this consists the strength of the argument. Their Master had told them that they should be persecuted and killed.—MAT. xxiv:9; xxiii:34. But soon after he was risen, they boldly proclaimed the fact in the capital of the Jewish nation. Two of their number were arrested and threatened.—ACTS iv. But they didn't swerve. Then the entire twelve were arrested and imprisoned, but they proclaimed the resurrection, right in the face of their judges when life was endangered.—ACTS v:17, 30. Their enemies decided to slay them, but were restrained by Gamaliel. They were severely beaten before they were released, and commanded not to speak in the name of Jesus. But notwithstanding their narrow escape from death, and their severe scourging, and in spite of threats, they

still preached the risen Saviour "daily in the temple, and in every house."—ACTS v : 33-42. One of their fellow-laborers was killed.—ACTS vii. But they all stood firm. A great persecution arose, which caused the disciples generally to scatter abroad. But the apostles remained at their post, and risked their lives—ACTS viii : 1. One of the Apostles was killed.—ACTS xii : 2. But even that did not restrain the rest of them from giving testimony to the resurrection. This shows that they were willing to suffer death, if necessary, in attestation of the truth of what they preached.

Take Peter as a particular example. Before the crucifixion, fear of death impelled him to deny Jesus. But see how bold from the very day he proclaimed that Jesus was risen. Nothing could daunt him from Pentecost forward. The Sadducees were grieved because he "preached through Jesus the resurrection (ACTS iv : 2)," and had him arrested and imprisoned, but when brought before the rulers he took pains to tell them, "Jesus Christ of Nazareth, whom ye crucified, God raised from the dead" (ACTS iv : 10), and when threatened and commanded to speak no more in that name, he replied: "We cannot but speak the things which we have seen and heard" (iv : 20); and when further threatened and released, he, with the others, with great power gave "witness of the resurrection of the Lord Jesus." (iv : 33.) And when he was arrested with the whole college of Apostles, he acted as spokesman when they declared in the face of all the priests, "The God of our fathers raised up Jesus," etc. (v : 29, 30.) And although threatened and severely beaten (v : 40) he continued to proclaim the resurrection with all conceivable boldness, till again arrested, when James was put to death."—ACTS xii : 3. And notwithstanding James had been executed, and his own life had only been saved by a deliverance from prison, he continued to preach Jesus and the resurrection, till the close of his life. Then in the prospect of death, and with his Master's prediction that he should suffer martyrdom before his mind, he serenely contemplates his dissolution, and declares, "We have not followed cunningly devised fables."—II PETER i : 14, 16.

Take John as another example. He was with Peter when he was first arrested, shared his imprisonment and his threats, and all that Peter so boldly proclaimed, the beloved disciple sanctioned and endorsed. Their persecutors marvelled at the boldness, not only of Peter, but of John also.—ACTS iv : 13. And about all that has been said of Peter could be said of John. When the twelve were arrested and punished, he shared their imprisonment and their stripes.—v : 40. Although, in the death of James he lost his own brother (xii : 2), he still remained true and steadfast, through a long and eventful life, laboring for Jesus

with pen and tongue, and suffered banishment to the lonely Isle of Patmos rather than give up "the testimony of Jesus Christ."—REV. i : 9. Though naturally as mild and gentle as the lamb, he displayed the bravery and fortitude of the lion, and would have sacrificed his life in attestation of the resurrection, if called upon to do so.

Finally, take Paul as an example. He changed from a fierce persecutor to a zealous advocate of the Gospel. He assigned as the reason for the change that he had seen and conversed with the risen Jesus. After he commenced "preaching the faith which he once destroyed," several attempts were made to kill him.—ACTS ix : 23, 24 ; xiv : 5. But he continued to preach the resurrection. Then he was stoned and left for dead (ACTS xiv : 19), but reviving he continued to proclaim the resurrection, both to Jews and Greeks. This proves just as much as his actual death would prove ; for they aimed to kill him, and thought they had done it. We have even a stronger case than we would have if he had died at the time. For the fact that he continued to proclaim the Gospel after he revived shows conclusively that he possessed such strong and certain evidence of the resurrection of Jesus, that he was willing to be killed rather than cease proclaiming it. And this he frequently declared in Epistles, admitted even by skeptics to be genuine. He declared that he counted not his life dear unto himself—that to live was Christ, and to die was gain. Then, writing of his sufferings, in common with others, he said :

"We are troubled on every side, yet not distressed ; we are perplexed, but not in despair ; persecuted, but not forsaken ; cast down, but not destroyed ; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

"For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

"So then death worketh in us, but life in you.

"We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken : we also believe, and therefore speak : knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you."—II COR. iv : 8-14.

Then in the last letter ever penned by the grand old soldier of the cross, which of itself shows that he expected to be put to death, he wrote to Timothy, his son in the Gospel :

"Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel : wherein I suffer trouble as an evil doer, even unto bonds ; but the word of God is not bound.

“Therefore I endure all things for the elect’s sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

“It is a faithful saying : For if we be dead with him, we shall also live with him : if we suffer, we shall also reign with him : If we deny him, he also will deny us : If we believe not, yet he abideth faithful he cannot deny himself.”—II TIM. ii : 8-13.

Finally, in the immediate prospect of decapitation, he wrote :

“I am now ready to be offered, and the time of my departure is a hand.

“I have fought a good fight, I have finished my course, I have kept the faith : henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day : and not to me only, but unto all them also that love his appearing.”—I TIM. iv : 6-8.

In view of these facts, the question as to how many of the apostles were actually killed is of greater concern to the historian than to the apologist.

CHAPTER III.

*The Claims of Christ Corroborated and Confirmed
by Concurring Circumstances and Co-incidences.*

“A thousand oracles divine
Their common beams unite,
That sinners may with angels join
To worship God aright.”

WHEN we see a tailor thread his needle, we perceive that the eye of the needle and the point of the thread come together with precision and naturalness. We readily discern the reason. There is a mind back of both, guiding and directing. When we stand upon a lofty eminence and behold a vast army performing the various military manœuvres orderly and with ease; then see them advance upon the fortifications of the enemy, part attacking in front, part in rear, and part on right or left; we see the same principle on a larger scale. The thought at once suggests itself that there is one mind controlling all the movements of the various divisions of the army.

Furthermore, when we see a steam-flouring mill in operation, we can trace all of the machinery and the various fixtures of the millstones. We readily perceive that one mind arranged everything with reference to those and the work which they perform, from the boiler to the hopper; and that the bolting-

machine and all the contrivances connected with the flour after it is ground are arranged for the purpose of completing the work begun by the millstones. In other words, that there is unity and design in the arrangements and machinery of a flouring mill, and that the mill-stones are the center of that unity.

When we turn our attention from art to nature we find the same great principles prevailing. When we scan the foot-prints of creation, we are impressed with the thought that everything was made with reference to man; that he is the grand central figure with reference to which everything was created, and for whose benefit all things were brought into being. We see him typified and foreshadowed in all the animals which were by successive steps brought into existence before his creation. Then, after his creation we see the various animals serving him and administering to his wants. This great truth is taught, not by sacred history only, but by science as well. Prof. Owen says:

“All the parts and organs of man had been sketched out in anticipation, so to speak, in the inferior animals; and the recognition of an ideal exemplar in the vertebrated animals, proves that the knowledge of such a being as man must have existed before man appeared. For the Divine Mind which planned the archetype also foreknew all its modifications. The archetypal idea was manifested in the flesh long prior to the creation of man.”

Further on, this eloquent writer remarks:

“We learn from the past history of our globe that she has advanced with slow and steady steps, guided by the archetypal light amidst the wreck of worlds from the first embodiment of the vertebrate idea under its old ichthyic vestment, until it became arranged in the glorious garb of the human form.”—*Milligan's Scheme of Redemption*, pages 146 and 147.

That most eminent scientist, Prof. Agassiz, says :

“The plan of man’s organization begins with the fish, and we can trace it through the successive geological formations. * * *
* * * Is it then too much to say that when the first vertebrate was called into existence in the shape of a fish, it was part of the plan of that framework into which its life was moulded that it should end with man, the last and highest in the order of succession.”—*Graham Lectures*, pages 107, 138.

The distinguished Hugh Miller remarks that brain at first resembles that of the *fish*. He then adds :

“A few additions more convert it into a brain undistinguishable from that of the *reptile*; a few additions more impart to it the perfect appearance of the brain of a *bird*; it then develops into a brain exceedingly like that of a *mammiferous quadruped*; and finally, expanding atop, and spreading out its deeply corrugated lobes, till they project widely over the base, it assumes its unique character as a *human brain*. Radically such at the first, it passes through all the inferior forms, from that of the fish upward, as if each man were in himself not the microcosm of the old fanciful philosopher, but something greatly more wonderful—a compendium of all animated nature, and of kin to every creature that lives.”—*Foot Prints of the Creator*.

Now, as the creation and career of man is the central idea in the physical world, so the advent and work of Christ is central in the moral and spiritual universe. Other religions foreshadowed and typified his religion, as other animals foreshadowed and typified man. And since his advent all the great events of history have been subservient to him, as the inferior animals are subservient to man.

Prof. Tyler very truly says :

“As the earth was manifestly being made and prepared for man during all the ages before he was placed upon it, and all the lower forms of existence now minister to him, so all the ages of human history prior to Christianity, and the progress of society and the march of history since all tends to the gradual establishment and final consummation of this highest form of the civilization of man and of the kingdom of God.”—*Theology of the Greek Poets*, p. 3.

Any man who penetrates the earth with the Bible in his hand, as Hugh Miller did, and compares the "testimony of the rocks" with the revelations of the Rock of Ages and the facts of history cannot fail to be impressed with this grand truth. That eminent scientist says :

"No sooner had the first Adam appeared and fallen than a new school of prophecy began, in which type and symbol were mingled with what had now its first existence on earth, verbal enunciations, and all pointed to the second Adam, the Lord from heaven. In him creation and the Creator meet in reality, and not in mere semblance, as in the first Adam. On the very apex of the finished pyramid of being sits the adorable Monarch of all, as the son of Mary, of David, of the first Adam, the created of God, the eternal Creator of the Universe. And these, the two Adams', form the main theme of all prophecy both natural and revealed. And that type and symbol should have been employed with reference not only to the second, but to the first Adam ; also, exemplifies, we are disposed to think, the unity of the style of Deity, and serves to show that it was He who created the worlds that dictated the Scriptures."—*Footprints of the Creator*, as quoted by Pres. Milligan, *Sch. of Red.*, p. 140.

Before the coming of Christ we see a wonderful preparation for him everywhere—in Hebrew religion, in Greek culture, and in Roman jurisprudence and politics. The Jews furnished pupils to sit at the feet of the Great Teacher, and transmit his sublime teachings to mankind, as well as technicalities and illustrations to aid in setting forth the grand ideas of his kingdom ; the Greeks furnished the language in which to express those grand ideas ; while the Romans conquered all nations and furnished the heralds of the cross a universal empire in which to operate. Besides, all nations contributed toward the creation of a universal longing for the "Coming

One," called in the Old Testament the "Desire of all Nations."

The preparation for him among the Jews was, as Prof. Schaff observes, mostly positive, but partly negative; while among the Gentile nations it was mostly negative, but also in some measure positive. While the Israelites had their Moses, and their long line of prophets, other nations had such men as Zoraaster, Confucius, Socrates, Epimenedes, *et al*, who were no doubt raised up in the good providence of God to be temporary teachers of their countrymen, and to point them forward to one greater than they, the latchet of whose shoes they were not worthy to stoop down and loose. While God "made known his ways unto Moses, his acts unto the children of Israel," he "left not himself without witness" among other nations. While Israel beheld the full-orbed moon, other nations were lighted on their journey by the twinkling stars. But in neither case did God vouchsafe any more light than was necessary to lead the world to the "True Light," which came to earth to illumine every man. Just as in the creation the darkness preceded the light, and the evening came before the day, so history presents to us the progress of religious development. The coming of Christ was preceded by the world's night. Darkness hung like a pall over the inhabitants of the whole earth. The moon, however, was shining in Israel, and away off in the heathen world there twinkled innumerable stars.

At length the Sun of Righteousness arose—his rays dispelled the night, eclipsed the stars, and caused the moon to appear but dimly. This figure holds good throughout. “The darkest hour is just before day.” And all the systems of religion and morality had before the coming of Christ begun to wax old and decay, and were like an old garment ready to be folded up and laid aside—the Jews had corrupted their religion and divided into conflicting sects, while the surrounding nations were sinking in vice in spite of their philosophers and moralists. The brief period from John the Baptist to the resurrection of Christ corresponds to the aurora which precedes the rising sun and announces his approach. The sun was first seen when Jesus rose from the dead, and shown forth in all his golden splendor when the Holy Spirit descended on Pentecost—since then the world enjoys the light of day. And as the moon is sometimes obscured by clouds, so the Mosaic religion before the coming of Messiah was sometimes obscured by the prevalence of idolatry or national captivity. And as the sun is sometimes obscured by clouds, so the bright light of Christianity has to some extent been bedimmed by error and superstition. But it is very easy to distinguish day from night, even if the sun is not visible; and if any man fails to see that the Christian era is an improvement upon everything that preceded it, it is because he is not familiar with history.

The history of the world before Christ is, to a

large extent, the history of Messianic preparation. One event followed another to fit the world for his coming. As Neander says in substance, the world was prepared for Christ by the great co-operative events of many past centuries. The Mosaic law and the enunciation of prophets, the Jewish dispersion and the translation of the Scriptures, Greek culture and Roman dominion, the teachings of philosophers and the maxims of sages, the responses of oracles and the noise of Sibyls, national intercourse and commercial relations, all united harmoniously to prepare the world for a universal law-giver and a higher, nobler, sublimer, and more effective religion. Consequently, when Christ came, they were expecting him. The world was longing for such a teacher. Prof. Schaff says the best feature of that age was a "religious *yearning*, which takes refuge from the turmoil and pain of life in the sanctuary of hope, but, unable to supply its own wants, is compelled to seek salvation entirely beyond itself." Hear him further:

"Expectations of the coming of a Messiah in various forms and degrees of clearness were at that time, by the political, intellectual, and religious contact and collusion of the nations, spread over the whole world, and, like the first red streaks upon the horizon, announced the approach of day. The Persians were looking for their Sosiosch, who was to conquer Ahriman and his kingdom of darkness. The Chinese sage, Confucius, pointed his disciples to a Holy One, who should appear in the West. The wise astrologers who came to Jerusalem to worship the new-born king of the Jews (MATT. ii: 1 *sqq.*), we must look upon as the noblest representatives of the Messianic hopes of the Oriental heathen. The western nations, on the contrary, looked toward the East, the land of the rising sun, and of all wisdom. Suetonius and Tacitus speak of a current saying in the Roman Empire, that in the East, and more

particularly in Judea, a new universal empire would soon be founded."*—*Apostolic Church*, pp 183, 184.

The statement of Suetonius (*Suet. Vespas.*, ch. 4) and Tacitus (*Hist. v : 13*), alluded to by the learned historian, is also made by Josephus, as follows :

"But that which principally encouraged them to war, was an ambiguous oracle, found also in their sacred writings, that some one of their country should obtain the empire of the world."—*Wars*, B. 6, c. v., sec. 4.

A while before the coming of Christ, the general expectation was beautifully expressed by the poet, Virgil :

"The last age, decreed by fate is come ;
And a new frame of all things does begin.
A holy progeny from heaven descends,
Auspicious be his birth ! which puts an end
To th' iron age ! and from whence shall rise
A golden state far glorious through the earth."

—*Virgil*, *Ec.* 4.

Not only was Christ's coming preceded by preparation, and paralleled by expectation, but his religion proved a grand success. Not only did all the streams of history flow to him, but he gathered them up and turned them into another channel. Despite all his scepticism, the historian, Gibbon, is constrained to say :

"A candid but rational inquiry into the progress and establishment of Christianity may be considered a very essential part of the history of the Roman Empire. While the great body was invaded by open violence, or undermined by slow decay, a pure and humble

* "That these historians falsely apply the saying to Vespasian, is altogether immaterial here."—SCHAFF.

religion gently insinuated itself into the minds of men, grew up in silence and obscurity, derived new vigor from opposition, and finally erected the triumphant banner of the cross on the ruins of the Capitol. Nor was the influence of Christianity confined to the limits of the Roman Empire. After a revolution of thirteen or fourteen centuries, that religion is still professed by the nations of Europe, the most distinguished portion of the human kind in arts and learning, as well as in arms. By the industry and zeal of the Europeans, it has been diffused to the most distant shores of Asia and Africa, and by means of their colonies has been firmly established from Canada to Chili, in a world unknown to the ancients."—*Decline and Fall of the Roman Empire*, ch. 15, p. 504.

And, with all his Infidelity, Ernest Renan says:

"By an exceptional destiny, pure Christianity presents itself at the end of eighteen centuries with the character of a universal and eternal religion."—*Life of Jesus*.

After thus expressing the conviction that Christianity will be eternal in its duration, he gives the reason. He says:

"It is because in fact the religion of Jesus is, in some respects, the final religion."—*Life of Jesus*, p. 365.

Yes, and this mighty religion is still moving majestically on, and idolatry and superstition melt before it like snow before the summer sun. Cheering reports come from the distant islands of the sea. Mr. Inglis, missionary to islands in the South Pacific Ocean, says when he went to Aneitum, 25 years ago, there was not a widow on that island, because they were doomed to death when their husband died, and their corpse thrown into the sea with his; but that the "horrible practice has entirely disappeared under the Christianizing influence of the missionaries;" the inhabitants having become Christians. Thirty-six years ago the

island of Samoa had a population of 34,000 idolaters. Now the population is 80,000; all nominal, and many practical, Christians.—*Christian Standard*, Jan. 11, 1879. I clip the following from an Infidel paper:

“Moncure D. Conway writes from London: The many investigations into the affairs of India, now going on, show that the freedom and immunity from religious coercion which English supremacy has superinduced in that country, is playing havoc with the old deities. The people must for some time have been inwardly alienated from their gods, so long served and sacrificed to without returning to *quid pro quo* of health and wealth, and now that they are free to abandon they do so right and left, and the priesthood are at their wits’ end to find gods to prop their falling influence.”—*Common Sense*, Aug. 15, 1877.

A faithful survey of Mr. Adam’s Map of History, and a candid comparison of events before, at the time, and since Christ, at once demonstrates the truth that Jesus is the key of all history. Even Infidels are frequently impressed with this thought and some of them are frank enough to admit it. Renan says:

“All history is incomprehensible without him.”—*Life of Jesus*, p. 50.

Another distinguished Infidel, Mr. B. W. Richmond, says:

“That Christ represents the *moral centre* of our earth, I fully believe. *His moral maxims* cannot be altered or made clearer by any possible form of words.”

Then, as though calling to mind the long train of prophecies fulfilled in Jesus, and the fulfillment of predictions uttered by him, he continues:

“I believe in the law of prophecy as inherent in the human mind.”

Then, seeming to remember the high claims of Jesus and the wonderful influence which he has exerted upon humanity, he adds :

“Christ is the moral centre of the universe.”—*Richmond and Brittan Debate*, p. 256.

Such a view of the subject as we have before us, maintains the steady progress of mankind in religion, from an age of formalities and ceremonies, to an era of simplicity and symmetrical development. It asserts the continuity of God's interest in the human family, and we are permitted to feel nearly every link of the chain which binds the worshippers of our day to those of the remotest antiquity, on the one hand, and those of the latest posterity on the other. It at once shows Christianity to be, to use the language of Walter Scott, “of such a nature and character as necessarily and legitimately links it to the faith of all nations in all ages.”—*Great Demonstration*, page 20.

Such a view is calculated, as the very learned and philosophic Dr. Cocker expresses it :

“To deepen and vivify our faith in the Christian system of truth, by showing that it does not rest solely on a special class of facts, but upon all the facts of nature and humanity; that its authority does not repose alone on the peculiar and supernatural events which transpired in Palestine, but also on the still broader foundation of the ideas and laws of the reason, and the common wants and instinctive yearnings of the human heart. * * * The course and constitution of nature, the whole current of history, and the entire development of human thought in the ages anterior to the advent of the Redeemer center in, and can only be interpreted by, the purpose of redemption.”—*Christianity and Greek Philosophy*.

And what this able writer says of the “ages anterior to the advent of the Redeemer,” is equally true of the epochs of history since the advent. Events before Christ, point forward to him; events in the time of Christ, cluster around him; events since Christ, point back to him. With this conception before the mind, I will now present a few particulars in detail:

A.—The hatred between the ancient Jews and other nations was inveterate. The Jews had no dealings with the Samaritans, much less with the Gentiles.

1. But notwithstanding the antipathy of the Hebrews towards other nations, their ancient prophets rose superior to all national considerations, and foretold that the Gentiles should trust in the Messiah and share the blessings of his reign. Is. xi:10; lx:35; lxxv:1; Joel ii:32; Deut. xxxii:43; Ps. lxxvi:1-4; cxvii:1; Micah iv:1-3; Jer. xvi:19; Compare Romans xv:12.

2. When Jesus was born an old prophet declared that he should be “a light to lighten the Gentiles!” as well as the glory of Israel (Luke ii:32); and Christ himself told the Jews: “other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd.”—John x:16.

3. When the time came to disciple the Gentiles, there was not a man among all the apostles of

Jesus that was fully competent to perform the work necessary to be done. John was too mild. James was too much interested in the welfare of his own countrymen. Peter had the courage, but lacked the ability. They all lacked the proper education. It required a man of profound learning, indomitable energy, untiring zeal, unswerving fidelity, unflinching courage, and remarkable prudence. Such a man was Saul of Tarsus. He was brought up at the feet of Gamaliel, and possessed his teacher's wisdom and prudence. Besides, he had the advantage of being a young man in the prime of life and vigor of youth. Though a Hebrew of the Hebrews, he was raised in a Gentile city, and was conversant with Greek and Roman literature. He understood the wants of the Gentiles and their disposition. He was the very man to take hold of the divine religion of Jesus Messiah, and establish it firmly in the Roman Empire. He could address Jews and Greeks alike in their own language, and with a knowledge of their thoughts and feelings. I venture to say that there was not a man in the whole world suited to fill the place then vacant, but *Saul of Tarsus*! But, alas! Instead of being found among the disciples of Jesus, he was among their persecutors. What is to be done? Be silent, O heaven! and give ear, O earth! A wonderful change has suddenly taken place. The news spreads like wildfire, "Saul now preaches the faith he once destroyed!" The exclamation of ancient

times, "Is Saul also among the prophets?" did not so astonish those that heard it. It reverberated like a clap of thunder in a clear sky! From that time forward Paul devoted his talents, his life, his all, to the work which he alone was competent to perform.

B.—Christianity is præeminently the religion of humanity—a religion for all nations.

1. Judaism (though divine) was a narrow, national religion. As Gibbon remarks, "admirably fitted for defence—never designed for conquest." The author of it never intended that it should make proselytes. And in its early history, its adherents made no effort at proselyting, and though in Christ's time "they compassed sea and land to make one proselyte," the more ancient aspect was quite different, and is thus described by the learned Max Müller:

"The Jews, particularly in ancient times, never thought of spreading their religion. Their religion was to them a treasure, a privilege, a blessing, something to distinguish them, as the chosen people of God, from all the rest of the world. A Jew must be of the seed of Abraham; and when in later times, owing chiefly to political circumstances, the Jews had to admit strangers to some of the privileges of their theocracy, they looked upon them, not as souls that had been gained, saved, born again into a new brotherhood, but as strangers, as proselytes; which means men who have come to them as aliens—not to be trusted, as their saying was, until the twenty-fourth generation."—*Lect. on Missions.*

2. But the religion of Christ is remarkably cosmopolitan in character. Jesus was entirely free from all national prejudice—he loved all men without regard to race or condition—and in his last words to his apostles he said to them to go and "teach all nations"—"preach the Gospel to every

creature"—and that they should bear witness of him in Judea and Samaria, and to the uttermost parts of the earth.

3. Soon, men of the various nations represented in the vast empire of Rome, who could not unite on Judaism, nor on any heathen system of religion, were worshipping in peace and harmony in the Christian congregations, and addressing each other as brethren; while the apostles were rejoicing that the middle wall of partition was broken down, and Jews and Gentiles were all one in Christ. Renan was so struck with this aspect of the religion of Jesus that he was constrained to say:

"He founded the pure worship of no age, of no clime, which shall be that of all lofty souls to the end of time." He also speaks of it as the "religion of humanity."—*Life of Jesus*, p. 215.

C.—Notice how everything concurs as to the *time* of Messiah.

1. The *time* of his advent was foretold.—Gen. xlix:10;* Dan. ii:44; ix:25; Haggai ii:3-9.

* The authorized translation of this passage is incorrect, and the common interpretation erroneous. The kingly *sceptre* was not then wielded by Judah, nor for a considerable time afterward. The first king was of the tribe of Benjamin, and the Maccabees were of Levi. The modern Jewish interpretation—"No *tribe* shall depart from Judah till you *come* to *Shiloh*"—is equally fallacious, for Shiloh was not in existence at that time; nor would the declaration make good sense if it were. According to Genesis the word translated *sceptre* (שֵׁבֶט *shebet*) literally means a *rod* or *staff*. Jacob was speaking about something with which his sons were familiar. The Patriarch of each family carried a *staff* as the em-

2. Jesus entered on his mission with the declaration: "The *time* is fulfilled, and the kingdom of God is at hand."—Mark i:15.

3. Afterward the Apostle Paul declared: "When the fullness of the *time* was come, God sent forth his Son."—Gal. iv:4.

"The moment had arrived which God had ordained from the beginning, and foretold by his prophets for Messiah's coming. It was not at a time arbitrarily chosen, that Christ appeared, nor did God send him forth but when mankind was ripe for his appearing. The exact period had arrived when all things were ready."—*Light-foot on Gal.*

D.—It cannot be said that Jesus took advantage of the general expectation and imposed himself upon his countrymen as their Messiah, when he was not, for he did not pander to their common views and expectations.

blem of his authority and an ensign of his tribe—as nations now have a flag. At the death of Jacob, the family of each son was constituted a separate tribe. All these had formerly been represented by one *staff* in the hand of Jacob—now they were to be represented by twelve. The staff in the hand of Judah was not to depart at his death, giving place to as many tribes as he had sons—but they were to continue as one family, one tribe. In other words, the Patriarch meant that the tribe of Judah should be perpetuated, as such till the Messiah came. This was fulfilled. The existence and identity of the tribe of Judah continued to the destruction of Jerusalem—hence, the *Staff* departed soon after Messiah came. Jacob's language implied that some of the tribes should lose their identity. And it was so. The *staff* of Joseph soon gave place to the *two staffs*, one of Ephraim and one of Manasseh. And many of the other tribes lost their identity before the coming of Christ. As to the law-giver, Judah furnished none till Christ "went forth from between his feet." The only law-giver prior to Christ (Moses) was furnished by Levi.

1. The Jews in the time of Christ expected in the Messiah a military leader, who should free them from the foreign yoke and establish a temporal kingdom.

2. But Christ did not encourage them to cherish any such ideas. He gave them to understand that his kingdom should be internal, spiritual. "The kingdom of God," said he, "cometh not with observation."

3. The original prophecies, however, accorded more nearly with what Christ was and did, than with what the Jews were expecting. The prophecies were by that generation of Jews misinterpreted; but Jesus disregarded their interpretation, and acted according to the original predictions. This is very strong evidence in his favor when we remember that all false Messiahs endeavored to conform to the popular expectation.

E.—The place of his birth was foretold.

1. The predictions pointed to Bethlehem.

"But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting."—MICAH V:2.

2. Jesus was born in Bethlehem, though his mother did not reside there.—Luke ii:4.

3. When Herod demanded of the chief priests and scribes where the Messiah should be born, they answered: "In Bethlehem of Judea," and quoted the above prophecy.—Matt. ii:4-5.

F.—The Jewish Dispersion contributed greatly toward the general preparation for Christianity.

1. Says Phillip Schaff:

“It is well known that, after the Babylonish exile, the Jews were scattered over the whole world. Comparatively few of them availed themselves of the permission, granted by Cyrus, to return to Palestine. The majority remained in Babylonia, or wandered into other lands. In Alexandria, for example, at the time of Christ, almost half the inhabitants were Jews, who, by trading, had become rich and powerful.”—*Apostolic Ch.*, p. 176.

There were also, as the Professor goes on to say, many Jews in Asia Minor, Greece and Rome. They still considered Jerusalem as their centre, and visited it from time to time at their great festivals.

2. Many of these were present when Christ was crucified, and when the gospel was first preached on Pentecost, and could scatter the news far and wide. Dr. Smith in his Bible Dictionary divides the “Dispersion” into three divisions, Babylonian, Syrian and Egyptian, and says each division had representatives present on the day of Pentecost.

3. When the apostles went forth to preach they found nearly everywhere Jews with an open Bible and a knowledge of the true God. Here was a good foundation to build on. Not only so, but this dispersion prepared the soil among the gentiles. As Dr. Augustus Neander says in substance, a reverence for the God of Israel and the sanctuary of the splendid Temple at Jerusalem, had long since found access among the Gentiles. Consequently a disposition to embrace Judaism had become so widely extended, particularly in several of the large

capital towns, that, as is well-known, the Roman authors, in the time of the first Emperors, often make it a subject of complaint. Thus Seneca, in his tract upon superstition, said of the Jews, "The conquered have given laws to the conquerors."—*Neander*, v. 1, p. 92.

G.—Hellenistic Greek was an important factor in the establishment of the Christian system.

1. A century before Christ the pure Hebrew was superseded by a corrupt Aramæan dialect, known as Syro-Chaldaic. But the Hellenistic Greek had for near three centuries been the common medium of communication throughout the civilized world.

2. This language was adopted by the apostles as the language in which to write the New Testament. Being a Greek language enriched by Hebrew idioms, it was well adapted to the purpose of recording a universal religion. A late writer compares Greece to an intelligent secretary, for helping apostles, and others to publish their histories, epistles and visions, in the best manner possible, for the best intellects of the age. *Mountford* in "*Miracles, past and present.*" p. 456.

3. It has been well remarked by Prof. Schaff:

"The language of Hellas is the most beautiful, rich and harmonious ever spoken or written, and Christianity has conferred the highest honor on it, by making it the organ of her sacred truths. We may say, it was predestined to form the pictures of silver, in which the golden apple of the gospel should be preserved for all generations. To this end Providence so ordered, that by the conquests of Alexander the Great, and the planting of Greek colonies in the East, as also by reason of the copiousness, and intrinsic

value of the Greek literature and its influence upon the Roman mind, this language had, before the birth of Christ, become the language of the whole civilized world. Through it the apostles could make themselves understood in any city in the Roman Empire."—*App. Ch.*, p. 145.

H.—The Septuagint formed another grand link in the chain.

1. The Old Testament was translated into Hellenistic Greek about two hundred and fifty years before Christ.

2. When Christ came the Septuagint was read not only by Jews, but by Gentiles as well, in many parts of the Roman Empire.

3. When the apostles went forth to proclaim the glad tidings of salvation, they found a knowledge of the Old Testament diffused more or less throughout the Roman Empire. The beautiful language of Hellas became general a short time before the Septuagint translation was made, and a short time after the New Testament was completed it became a dead language.

I.—One sceptre ruled the world.

1. Before the advent of Christ, Roman arms had triumphed over all the nations and established a universal empire.

2. So when Christ came one sceptre swayed the world, this colossal empire extending from the Euphrates to the Atlantic, and from the Lybian desert to the Rhine.

3. This was highly favorable to the mission of the apostles. Says Gibbon:

"It has been observed, with truth as well as propriety, that the conquests of Rome prepared and facilitated those of Christianity." *Decline and Fall*, chap. 15.

Says Schaff:

"This state of things must, of course, have been highly favorable to the messengers of the gospel; it gave them free access to all nations; furnished them all advantages possible at that time for communication, gave them, everywhere, as citizens, the protection of Roman law, and, in general, prepared the soil of the world, at least *outwardly*, to receive the doctrine of *one all-embracing Kingdom of God*."—*Apostolic Ch.*, p. 157.

J.—The universal peace was a favorable circumstance.

1. A short time previous to the birth of Christ the world was disquieted by fierce and bloody wars. The civil war between Julius Cæsar and Pompey, 49 B. C., was co-extensive with the empire. The bloody battle of Pharsalia, which decided the fate of Pompey, is described in pathetic strains by the poet Lucian. I make a brief extract:

"Stupid awhile, and at a gaze they stood,
While creeping horror froze the lazy blood;
Some small remains of piety withstand,
And stop the javelin in the uplifted hand;
Remorse for one short moment stepp'd between,
And motionless as statues all were seen.

"But oh! what grief the ruin can deplore!
What verse can run the various slaughter o'er!
For lesser woes our sorrows may we keep;
No tears suffice a dying world to weep,
In different groups ten thousand deaths arise,
And horrors manifold the soul surprise."

The subsequent civil war between Brutus and Cassius was similar.

2. But during the time Christ was on earth, and until his gospel had been preached everywhere by the apostles, peace reigned supreme throughout the vast empire—the whole world was at rest. This universal peace is thus described by an English poet:

“No war nor battle’s sound
Was heard the world around ;
The idle spear and shield were high up hung ;
The hooked chariot stood
Unstained with hostile blood ;
The trumpet spake not to the armed throng ;
And kings sat still with awful eye,
As if they knew their sovereign Lord was by.”
—*Milton’s Ode to the Nativity.*

3. This universal peace just at that time is all the more remarkable when we remember that war soon broke out again, and raged with exceeding fierceness. The reader, of course, is familiar with the history of that cruel and bloody war which resulted in the destruction of Jerusalem. I need not pause to remark that that universal peace was essential to the reception of Christ and the success of his Gospel kingdom.

K.—The heralds of the cross were favored by the excellent Roman roads which pervaded the empire.

1. The historian Gibbon says :

“All the cities of the Roman Empire were connected with each other, and with the capital by public highways, which, issuing from the forum of Rome traversed Italy, pervaded the provinces, and were terminated only by the frontiers of the empire.”

2. When the apostles went forth, in obedience to

the command of their Master, to preach to all nations, they found very favorable facilities for safe and speedy travel. As we learn from Neander, the connection of the provinces with their metropolitan towns, and of the larger portion of the empire with the more considerable cities, were all circumstances favorable to this end. Such cities as Alexandria, Antioch, Ephesus and Corinth, were the centres of a wide, commercial, political and literary correspondence, and on this account became the principal seats for the propagation of the Gospel, and the ones in which the first preachers tarried longest. That commercial intercourse which from the earliest times had served, not merely for the barter of worldly goods, but also for the exchange of the nobler treasures of the mind, was now used as a channel for the diffusion of the greatest spiritual blessings.—*Neander, "Church Hist." vol 1, chap. 1.*

3. The apostles made use of these advantages. Gibbon says:

"The public highways, which had been constructed for the use of the legions, opened an easy passage for the Christian missionaries from Damascus to Corinth, and from Italy to the extremity of Spain or Britain; nor did those spiritual conquerors encounter any of the obstacles which usually retard or prevent the introduction of a foreign religion into a distant country. There is the strongest reason to believe, that before the reigns of Dioclesian and Constantine, the faith of Christ had been preached in every province, and all the great cities of the empire."—*Decline and Fall, chap. 15.*

L.—The way was prepared by a conference of three great powers.

1. The three nations which contributed most

toward the general preparation for Christianity, were the Jews, Greeks and Romans.

2. The superscription over Christ upon the cross was written in *Hebrew*, *Greek* and *Latin*.

3. The Hebrews furnished the religion; the Greeks the language in which to express it; the Romans, the territory and circumstances favorable for its proclamation; while the directing hand of God is seen in the work of all.

M.—A history of the conduct of the Jews gives evidence for Jesus.

1. Before the coming of Christ they held on to the religion of their fathers with wonderful tenacity.

2. But many thousands of them were converted to Christ in the days of the apostles. Had it not been for those Jews who accepted Christianity at the first, the religion could not have been established.

3. When we remember that it is almost impossible to convert a Jew now, we are forced to the conclusion that those multitudes of them who accepted Jesus in the First Century must have had conclusive and irresistible proof of his Messiahship.

N.—All things concur in pointing to Christ as the *Summum Bonum* of the world.

1. Zoroaster, author of the Zend Avesta, taught the Persians a religion much purer than the idolatrous systems around them. From the time of that

great reformer to Christ, they were expecting a Mithras (mediator), *Sosiosch* by name, who should descend from above, born in a supernatural manner, proclaimed by a sign from heaven.

2. At the birth of Jesus a wonderful star appeared. Says Prof. Schaff:

“Respecting the Star of the Magi, and the remarkable astronomical calculations of Keppler and others, which have shown, that, at the time of Christ’s birth, (four years before the Dionysian era), a conjunction of the planets, Jupiter, Saturn and Mars took place in the constellation Pisces, to which was added an extraordinary star, compare *Wiester’s Chronologische Synopse der vier Evang.*, 1843, p. 57.”—*Apostolic Church*, p. 184.

3. When Jesus was an infant, *Magi* came from the East, the direction of Persia, (whose wise men, like those of some other nations, were called Magi), declaring that they had seen his star in the East, and had come to acknowledge him as King:

“Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.

When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

When they saw the star, they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young child with Mary, his mother, and fell down, and worshipped him; and when they had opened their treasures, they presented unto him gifts: gold, and frankincense, and myrrh.

And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.”
—MATT. II:1-12.

O.—Platonism pointed as a finger-board to the Gospel.

1. Prof. W. S. Tyler, of Amherst College, very truly says :

“Socrates and Plato anticipated the advent of a divine teacher, advising to forego the usual sacrifices till such a teacher should come, and ‘representing, with prophetic sagacity and precision, that he must be poor and void of all qualifications but those of virtue alone, that a wicked world would not hear his instructions and reproofs, and, therefore, in three or four years after he began to preach, he would be persecuted, imprisoned, scourged, and, at last, put to death.’ See *Harris’ Great Teacher*, page 50, where it is suggested that Socrates and Plato enjoyed a decree of inspiration.” —*Theology of the Greek Poets*, p. 44.*

2. Prof. Schaff says :

“Of all the systems of Grecian philosophy, the one which undoubtedly exerted the most powerful and beneficial influence on the religious life of the heathens, and was pre-eminently fitted to be a scientific school-master to bring men to Christ, was Platonism. * * * Platonism may be regarded as, in many respects, a direct guide to the Gospel. It carries us back to Socrates, (399 B. C.) the greatest and most remarkable moral personage of Heathendom.” —*App. Ch.*, p. 150.

3. To many church fathers, like Justin Martyr and Origen, the Platonic philosophy became a stepping stone to lead them to the Gospel faith. Augustine confesses that it aided him to break the shackles of skepticism, and Eusebius says : “Plato

* Bishop Newton says : “Wonderful as the gift of prophecy was, it was not always confined to the chosen seed, nor yet always imparted to the best of men.” —*NEWTON ON THE PROPHECIES*, p. 59.

Such cases show at least, as Prof. Tyler remarks, “that God has laid a foundation for inspiration in the constitution of the human mind upon which we should expect him to set up a corresponding superstructure. If he intended to impart inspiration, it would be wise to implant in man a preparation and an expectation to receive it; and having implanted such an expectation, it were strange indeed if he should never meet it.” —*THEO. GREEK POETS*, p. 45.

alone, of all the Greeks, reached the vestibule of truth, and stood upon its threshold." The Platonic writings have also aided Neander and others, in later times, to come to a knowledge of the truth as it is in Jesus.

P.—The Sibyline Oracles. *—"Straws show which way the wind blows."

1. The year that Pompey entered Jerusalem, not a very great while before the birth of Jesus, the Sibyls made a great noise that "nature was about to bring forth a king to the Romans." This so terrified the Roman Senate, as we learn from Suetonius, that they decreed that none born that year should be educated. He further says :

"Those whose wives were pregnant that year did each conceive great hopes of applying the prophecy to themselves."—*Life of Augustus*.

According to Appian, Sallust, and Plutarch, this prediction so stirred Cornelius Lentulus that he thought he should be the king of the Romans.

* NOTE.—The Sibyls were certain women of different places and times, supposed by the heathen to be inspired by the gods. One of these is said to have offered Tarquin the Second, King of the Romans, nine volumes of her prophecies, at a very high price, which he refused to give. She then burnt three of them, and demanded the same price for the remaining six, and when Tarquin refused to purchase them she burnt three more, requiring still the same price for the three which were left. These were bought, and preserved with great care at Rome for many years, till the temple of Jupiter Capitolinus was burned. See AMERICAN CYCLOPEDIA.

But Cicero laughed at the application, and affirmed that it could not be applied to any one born in Rome.

2. Augustus Cæsar, in whose reign Christ was born, had 2,000 Sibyline books burned. Thence forward these "prophetesses" were silent.—*See American Cyclopædia, Art. Sibyl.*

3. The early Christian apologists, such as Tatian, Athenagoras, and Justin Martyr, used these Sibyl-line prophecies with great power in their controversies with the unbelieving heathens. Theophilus, Tertullian and Augustine all cite them, and consider them of value to the Christian cause.

Their chief value consists in the three concurring facts, that they increased the general expectation; ceased when Christ was born; and helped the early fathers to make converts to the Christian cause.

Q.—Delphin and other Oracles.—Feathers, when thrown into the scales, exhibit some weight.

1. The celebrated oracle of Apollo, and others of a similar character, contributed toward the general preparation. Says Prof. Tyler :

"Greece, and the ancient world, were the better for their existence. What forbids us to suppose that they were, in some sense, directed and overruled by Providence, and instead of being under the control of evil spirits, which was the prevailing theory among the Christian Fathers, were intended to be the forerunners among the heathen, as the prophets were among the Jews, of the Christian revelation?"—*Theo. Gr. Poets, p. 211.*

2. When Christ was born they were hushed, and gave no more responses. So depose both Plutarch

and Eusebius.—*De Sera Numinis Vindicta*, p. 150 ; and *New American Cyclopedia*, Art. *Oracle*.

3. Some of the heathens grumble that after Christ came the gods forsook them. Says the ancient Infidel Porphyry :

“ And now people wonder that this distemper has oppressed the city so many years. Esculapius, and the other gods, no longer conversing with men. For since Jesus has been honored, none have received any public benefit from the gods.”—*Evang. Prep.*, book 5, chap. 1, p. 181.

R.—It appears that there were men specially raised up by Providence among the Gentiles, as well as among the Jews, to prepare the world for Christianity.

1. Several centuries before Christ, when the city of Athens was sorely afflicted by plagues, they sent for Epimenides, a celebrated religious teacher in the Island of Crete, who, upon his arrival, caused the erection of an altar to THE UNKNOWN GOD ; whereupon the plague immediately ceased.

2. That served Paul an excellent purpose when he went to Athens to introduce the Gospel among them.—*See Acts of Apostles*, chap. xvii.

3. After this, and after Paul had been to Crete and established churches there, he alluded to, and quoted Epimenides as a prophet.—*Titus i : 5, 12*.

S.—Christ is the world's *true sacrifice*.

1. From generation to generation the Jewish priests offered sacrifices upon the altar in Jerusalem, but they couldn't tell for what purpose. These sacrifices all pointed forward to Christ.

2. When Jesus expired upon the cross the vail of the temple was rent in two from top to bottom. See Matt. xxvii : 51 ; Mark and Luke, and Hebrews, x : 20.

3. Soon after the religion of Christ was established in the world, the temple and altar in Jerusalem were destroyed, and Jewish sacrifices entirely ceased.

T.—Ordinances point to Christ.

1. Jewish ordinances, such as the Passover, and those in the temple service, point forward to him.

2.



CHRIST.

3. Christian ordinances, such as baptism and the Lord's Supper, point back to him.

U.—Christ's system of morality excels anything the world ever knew.

1. Good moral maxims were scattered here and there over the world, taught by such men as Epimenides, Zoroaster, Confucius, and Socrates.

2. Jesus, without ever seeing or hearing the teachings of those sages, as Renan concedes, gathered up all the scattered fragments of morality, eliminated all error, and blended them into one beautiful and harmonious whole, improved by the addition of every precept that could be conceived of as of value to the human family.

3. Gibbon assigns "the pure and austere morals of the Christians" as one of the causes of the un-

paralleled success of their system.—*Decline and Fall*, ch. 15.

V.—The Gospel facts are embodied in a form, and represented in acts performed by believers.—Romans, ch. 6.

1. Christ died on the cross—believers die to sin.

2. Christ was buried in the tomb—believers are buried in baptism.

3. Christ rose from the dead—believers rise to walk in newness of life.

W.—Messiah was to come of the tribe of Judah.

1. The identity of that tribe was preserved till after Christ.

2. Jesus was born of that tribe.

3. Soon after the advent of Christ, the tribe of Judah was broken up and scattered among the other Israelites, and all distinction of tribes is now lost.

X.—There were only three tribes remaining in Palestine with identity preserved when Christ came — Judah, Benjamin, and Levi.

1. Levi furnished John the Baptist.

2. Judah furnished Jesus Christ.

3. Benjamin furnished the Apostle Paul.

Y.—Jesus has afforded the world manifold comforts and joys.

1. It is very evident from the facts adduced that the hearts of millions before his coming were cheered in anticipation of that glorious event.

2. At his birth many like the shepherds went to see him and rejoiced, many in Israel beheld him with joy and were ready to exclaim with Simeon: "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation!" While many in foreign lands, like the Magi, hailed his advent with delight.

3. And since that time countless myriads have rejoiced in him "with joy unspeakable and full of glory!" He has robbed the grave of its terror and death of its sting! Many have rejoiced even in the hour of their dissolution, on account of their faith in him, and the hope which his Gospel inspires. If his religion be a delusion, it is a most glorious and soul-cheering delusion! If the Gospel is a lie, it has afforded more joy than any truth that was ever told! And will continue to do so till the end of time. For even Renan is constrained to exclaim:

"Whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing; his legend will call forth tears without end; his sufferings will melt the noblest hearts; all ages will proclaim that among the sons of men there is none born greater than Jesus."—*Life of Jesus*, p. 376.

Z.—Christianity is *the* great fact of history. It is with truth that Prof. Tyler observes:

"It is the grand, significant, culminating, dominant fact hitherto of the world's history, and to assume that it does not hold that place in the world by right were as unhistorical and unphilosophical as to ignore its existence."

1. Before the advent of Christ, time was reckoned from various events.

2. But now, by the common concurrence of all civ-

ilized nations, Christ is considered the central figure and all events before and since his advent are reckoned from him. Historians say that an event took place so many years B. C. (before Christ), or A. C. (after Christ).

3. Even Infidels honor Jesus in that way. I have before me an Infidel book, and one by a Jewish Rabbi. They both use this manner of dating, and one of them uses both terms at once in half a line: "from 500 B. C. to 500 A. C." An Infidel cannot write a letter without having A. D. (in the year of the Lord) at the top of it, either expressed or understood, thus bearing testimony to the claims of Christ. Whatever an Infidel book or paper may say against Christ, it speaks in his favor in its dates. This shows what a wonderful impress our Redeemer has left upon the human family. When Jesus paid tribute unto Cæsar, who would have thought that the time would come when his enemies would thus pay tribute to him?

Now, all of the above considerations and concurring circumstances taken together, and in connection with the facts presented in previous chapters, form a very strong and powerful chain of evidence in favor of the proposition that Christianity is of Divine Origin. According to the testimony of minds trained in the legal profession, the evidence arising from *coincidences*, possesses great weight. Mr. Starkie, a very learned law-writer, observes:

"The credibility of testimony frequently depends upon the exer-

cise of reason on the effect of *coincidences* in testimony, which, if collusion be excluded, can not be accounted for but upon the supposition that the testimony of concurring witnesses is true; so that their individual character for veracity is frequently but of secondary importance, (*supra*, 466). Its credibility also greatly depends upon the confirmation by collateral *circumstances*, and on analogies supplied by the aid of reason."—*Practical Treatise on the Law of Evidence*, vol. 1, p. 471.

Of course "collusion is excluded" in the case under consideration, for the witnesses lived in different countries and in different periods of the world's history; and we may well ask, in the language of the poet:

"Whence but from heaven, could men unskilled in arts,
In several ages born, in several parts,
Weave such agreeing truths? or how, or why,
Should all conspire to cheat us with a lie?"

The "analogies," "coincidences," and "collateral circumstances" before us, point unmistakably to the religion of Christ as a divine institution. As *mind* directs in the threading of a needle, so *mind* directed in making these facts the counterpart of each other; as *one mind* controls many minds in the movements of a vast army, so *one mind* controlled the many minds which co-operated to produce the stupendous effects before us; as in the construction of a flouring-mill, *one mind* disposes all the machinery with reference to a *centre* and for a *purpose*, so in the case before us, *one mind* disposed the machinery of the world with reference to *Christ*, and for the purpose of man's redemption; as in the production of man, as the crowning act of creation, the inferior animals foreshadowing him before and

serving him after his coming, the *mind*, the *one mind* directing, controlling, and disposing everything *with reference to a centre and for a purpose*, was *the mind* of the INFINITE AND ETERNAL GOD, so in the production of the Christian system, the *one mind* directing, controlling and disposing all things *with reference to Christ* and for the *purpose* of *Salvation* was none other than *the mind of God* ! Wherefore Jesus is the darling of his bosom, and Christianity the apple of his eye ; yea, and you and I are the subjects of his love, the objects of his tenderest consideration. Infidels cannot overthrow the Church of Christ ; for it is founded upon a rock, even the Rock of Ages ! They might as well undertake to “ drain the ocean with a cup,” extinguish the shining sun, or annihilate the universe, as to undertake to check the movement which Jesus inaugurated, or overthrow the institution which he established, for it has God for its author, truth for its foundation, and love for its life-giving principle. *Esto perpetua.*

The Hebrew prophets, who of old,
In rapturous strains did sing,
With countless sages, seers untold,
Looked forward for their king.

The nations all with one accord
Were yearning for a “ coming one,”
When Jesus Christ, the man, the Lord,
His royal race on earth begun.

And since his word he's sent abroad,
Freighted with love and peace !
All aloud his name should laud,
And never more should cease !

CONCLUSION.

GOD.

I have not, in the preceding pages, discussed the existence of Deity ; but the facts and arguments, presented in each chapter, prove that there is a God. The unity and harmony of nature and the Bible, as well as the united simplicity and profundity of both, adopting them to the wants and capacities of man, as portrayed in the first chapter, show evident marks of design, and consequently that there was a designor, an absolute unlimited *mind*, just such a being as it takes to constitute God. The wonderful evidence of fulfilled prophecy, adduced in the Second and Third chapters, prove that there is a God, who foreknew the great facts of history before they occurred, for no man knows the things of the future sufficiently well to predict with precision the rise and fall of empires, the destruction or the perpetuity of nations, the overthrow of cities and devastation of countries, and the rise and progress of institutions of a moral or an immoral nature and tendency. This required a mind which reads the future as it reads the past, and of which an apostle could truly say : “Known unto God are all his works from the beginning of the world.” The evi-

dence furnished by the facts and proofs of the Second Part are also strong and irresistible. The credibility of the Gospels and Acts being established, transactions are therein recorded which none but God could have performed. The resurrection of Christ, proved in the Second Chapter, establishes the existence of God, for none but God could have raised him. The concurring circumstances and events culminating in Christ, as exhibited in the last chapter of the work, show conclusively that there is an unseen hand in history, and are explicable only upon the hypothesis that there is an Infinite and Almighty God, who exercises a general superintendence over the affairs of the world, and a providential care over his children. As long as the facts remain uncontradicted and the arguments unshaken, the existence of God must be accepted as an undeniable truth. Instead, therefore, of reasoning *a priori*, and of speculating upon the existence of God, before considering the claims of his Book and his Religion, I begin with unmistakable facts, and reason not only "through nature up to nature's God," but through revelation up to the God of revelation, as well. Thus, this line of argument links the chain of evidence to the visible and tangible; thence, adding link to link, as it rises higher and higher in the domain of logic and reason, is finally made fast in the throne of God.

MIRACLES.

There are very few, however, who really disbelieve the existence of a Supreme Intelligence, though many profess to. Even Ingersoll, though avowing Atheistic sentiments, is constrained to admit that "in the night of death hope sees a star, and listening, love hears the rustle of a wing!" The *denial of miracles* is the common platform on which all unbelievers stand. And the question as to whether miracles have ever been performed is now the grand issue between Christianity on the one hand and all its enemies on the other. I have not, in the foregoing pages, argued this question direct; but just to the extent to which I have succeeded in proving the claims of the Bible and its religion, to that extent have I proved the reality of miracles. The three wonderful features of Nature and the Bible elaborated in the First Chapter are nothing short of the miraculous. The unmistakable evidences of fulfilled prophecy cited in the Second and Third Chapters, furnish proof of the miraculous; for, as Hume remarks, all true prophecies are real miracles. Evidence accumulates as we pass to the facts in the Second Part. In the First Chapter, the credibility of the historic books of the New Testament being established, it follows that miracles have been performed; for many are recorded there, and they are so intimately connected and interlinked with the other history as to be a necessary part of the narra-

tive. The resurrection of Christ, proved in the Second Chapter, was a most astounding miracle; while the wonderful concurrence of events described in the last chapter approximates to such, to say the least. Again, if the existence of God is proved by the facts, as maintained above, it is not only reasonable to believe in miracles, but very unreasonable not to do so. In fact, God, Revelation and Miracles, are an inseparable trinity, so to speak. The proof of one implies the existence of the others. Their claims must stand or fall together. There is no logical stopping place between Biblical-belief and absolute Atheism. Man must either accept the latter, live in uncertainty, die in doubt, making a fearful leap in the dark; or, embrace the former, live in confidence and die in faith, wrapping the drapery of his couch around him in peace, believing that he but falls asleep in Jesus, to rise to a glorious and blissful immortality beyond this vale of sorrow and of tears. If it be a delusion, it is a glorious delusion. "Let me die the death of the righteous, and let my last end be like his."

OBJECTIONS.

I have not had space to consider objections, nor did I deem it necessary, because a fact once established, or a proposition once proved, is forever true in spite of everything that may be urged against it. The lines of argument pursued establish the truth

of the Bible, and the divine origin of its religion. Unless it can be shown that the facts adduced are untrue, or my reasonings thereon erroneous, the claims of Christ and his Church must stand unshaken, and petty objections and cavils will but show the weakness of Infidelity. As Dr. Greenleaf remarks: "Christianity does not profess to convince the perverse and headstrong, to bring irresistible evidence to the daring and profane, to vanquish the proud scorner, and afford evidence from which the careless and perverse cannot possibly escape. This might go to destroy man's responsibility." God has furnished *sufficient* evidence. But it is in man's power to accept or reject it. That the evidence is abundantly sufficient for honest and intelligent minds, is evinced by the fact that it has proved satisfactory to countless millions in the various stations of life, while some of the noblest and wisest specimens of our race have investigated it with all the learning, scientific, historic, and literary that could be brought to bear on the subject, with the most satisfactory results, closing their investigations with hearts full of faith, and the consequent hope which faith inspires. The man, however, who is not willing to believe may close his eyes to the evidence, though not able to refute it. Such a one may find timber with which to prop his doubt and skepticism. And while it is the part of candor to admit that there are some *real* difficulties—as no science is without its difficulties—there are none sufficient to overbalance

the strong array of affirmative proof which has from time to time been adduced. And it is easier to answer the objections urged against Christianity than to meet those that may be urged against Infidelity. I have frequently presented to Infidels the interrogations found in the preface of this work, and in every instance they were nonplussed. I once asked one what evidence would be required to convince him? He answered, "A great deal." I then asked what evidence had been adduced? He replied, "Very little." But when asked to specify, he was utterly at a loss to know how to respond. I asked another the same questions, and he at once took refuge in cavils and petty objections. When further pressed, he said he was unwilling to believe on any evidence, however strong, being unable to believe that it was at all possible for Jesus to be born without a father. He was silenced, however, when I asked him, "How then can you believe that the *first man* came into existence without either father or mother?" As long as Infidels deal in quibbles and scoffs, neglecting to answer affirmative proofs, our holy religion shall stand unshaken, as it has stood in the past, despite all efforts to overthrow it. And the remedial system will continue its glorious work of elevation and salvation till the archangel shall descend from heaven, and standing with one foot upon the land, and the other upon the sea, shall swear by him that sitteth upon the throne, even by him that liveth forever and ever, that time shall be no more; when the Lord

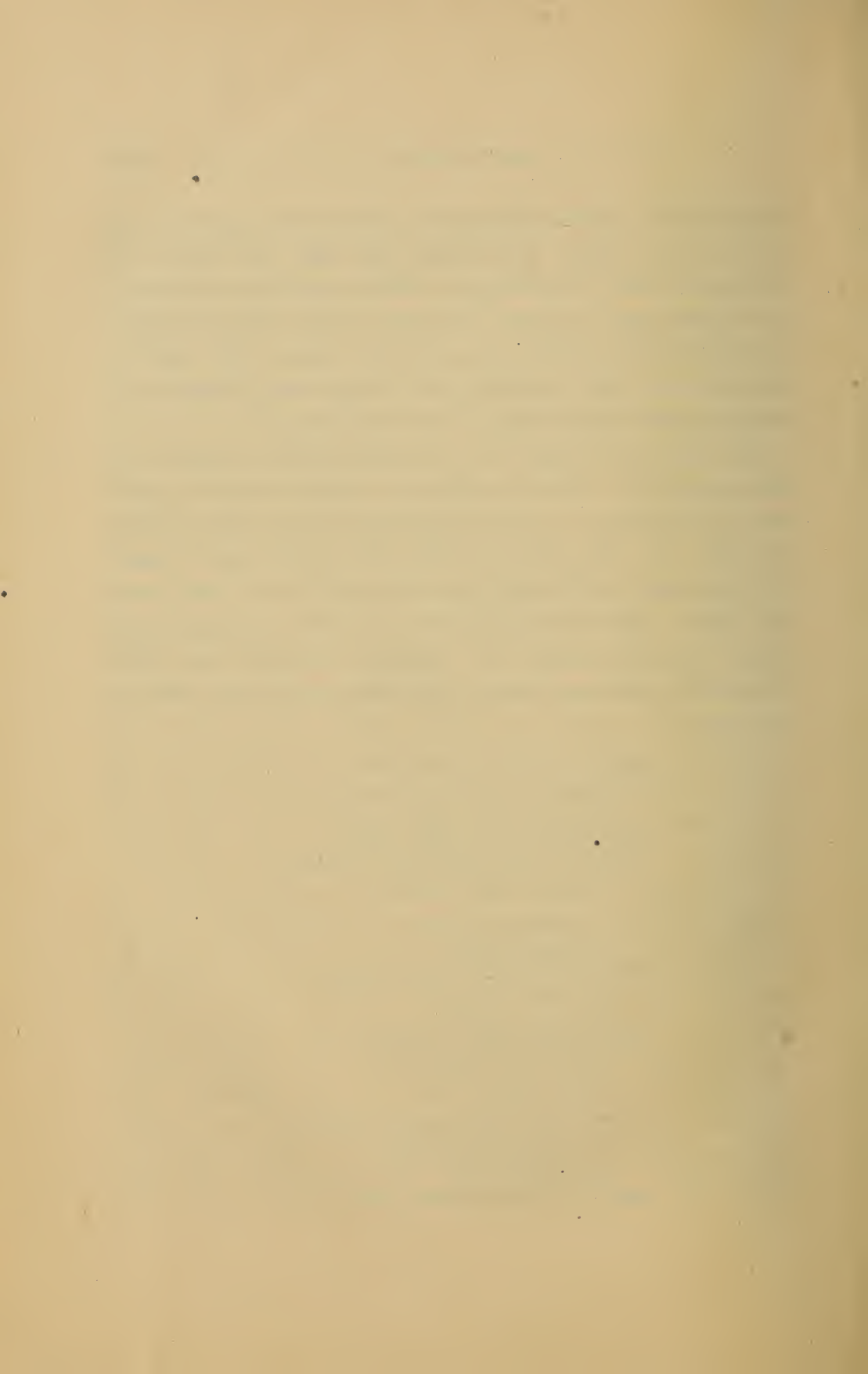
Jesus shall roll the heavens together as a scroll, and as a vesture shall fold them up, that they may be changed; and the Almighty Father shall reach forth his hand, and in the presence of the innumerable myriads who people space, and upon the folded canvass of this earthly tent, in glowing letters of living light, shall write, "It is finished."

Christianity being true, it follows that the hero of Redemption is with the Father, worthy of all adoration and praise, being the fairest among thousands, and the one altogether lovely. He is the *Alpha* and *Omega*, the beginning and the end, the first and the last. His redeeming love is the sweetest and most exalted theme for tongue or pen, and his Church the fairest flower that blooms in the garden of God.

Had I of all the poets the power,
Just for a day, or for an hour,
To skim their richest cream,
One sweet poem I would indite,
With soul sincere and heart contrite,
Upon the loftiest theme.

I would not write
Of angels bright,
Nor earthly things that please us,
But I would choose
The sweetest Muse—
I fain would write of Jesus!

With bliss and joy,
Without alloy,
I'd empty the heart's best treasure;
Then sing what I wrote,
In seraphic note,
And with unceasing pleasure.



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